SHORT HISTORY
OF THE
MODERN CHURCH IN EUROPE

JOHN F. HURST, D.D.

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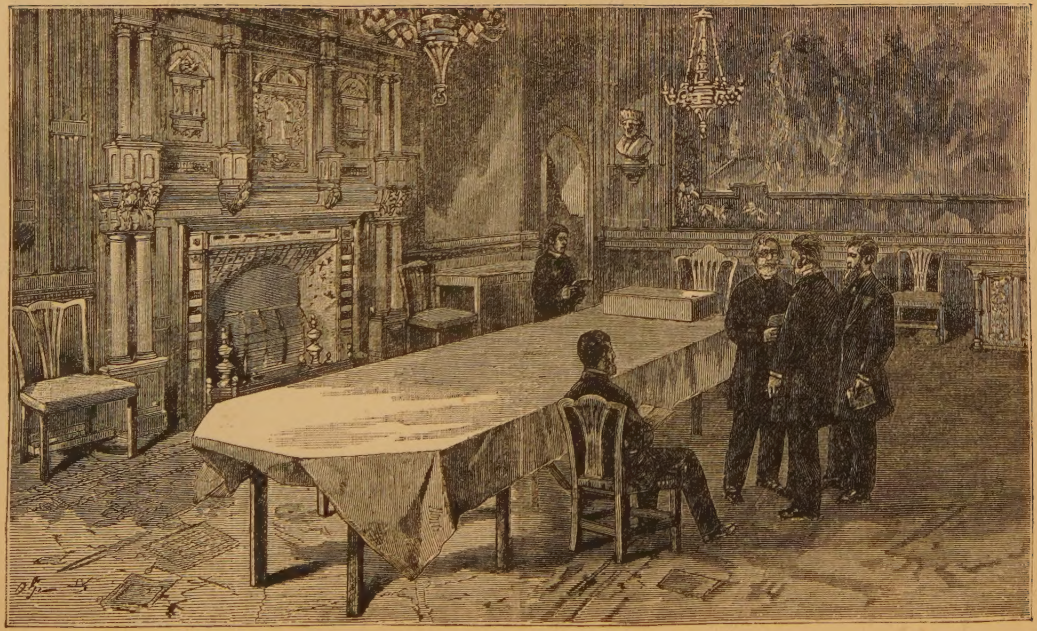

JERUSALEM CHAMBER—PLACE OF MEETING OF BIBLE REVISION COMMITTEE.

SHORT HISTORY

OF THE

MODERN CHURCH IN EUROPE

A.D. 1558–1888

BY

JOHN F. HURST, D.D.

AUTHOR OF "SHORT HISTORY OF THE REFORMATION"
"SHORT HISTORY OF THE EARLY CHURCH" ETC.

WITH ILLUSTRATIONS

Seal of the Free Church of Scotland

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SHORT HISTORY

OF THE

MODERN CHURCH IN EUROPE.

A.D. 1558–1888.

Chapter I.

RECUPERATIVE MEASURES OF ROMANISM.

1. The Great Need of Action. The territorial expansion of Protestantism, combined with its rapid organization, in various confessional forms, produced great alarm in Rome. Even lands which had been supposed to be firm in their old attachments had become intensely Protestant. There was no criterion by which to determine where or when the moral revolution would cease. The differences of the German Protestants, into the two great bodies of Lutheran and Reformed, did not seriously diminish the aggressive power of the Protestants in the heart of Europe. But there was little thought taken of the propagation of the Gospel in heathen lands. Had the Protestants on the Continent adopted measures for the evangelization of heathen countries, especially the East and West Indies, they would have achieved a task which has been left

for their successors in the eighteenth and nineteenth centuries to undertake. Even meagre beginnings would have been an expression of confidence and heroism. The Roman Catholics, in this respect, were controlled by greater wisdom. It is natural, however, that, the work of conquest being so new, the Protestant bodies should think the consolidation of their work at home their most serious work.

2. The Council of Trent. The Roman Catholics looked, first of all, to a general council as the best measure to arrest the increasing force of Protestantism. But a council was known to be always a dangerous experiment. It was never adopted except as a last resort. It never failed to have two parties—radical and conservative. Still, so serious was the issue that Paul III. called one. It met, in 1545, in Trent, a town on one of the eastern Alpine passes between Italy and Germany. The most of the delegates were Italian, and were devoted to the conservative interests of Rome. But the Spanish and French bishops favored reformatory measures. They declared that the Church must take advanced steps, and adapt itself to the new needs of the times. The pope found the council troublesome, and removed it to Bologna in 1547, and dissolved it in 1549. Pius IV., however, convoked it again in 1562, in Trent, and dissolved it in 1563. The result was the condemnation of all Protestant doctrines, and the assumption of an aggressive attitude in every country. The doctrines of purgatory, the invocation of saints, and the worship of images and relics were reaffirmed.

There was no disposition on the part of the Roman Catholic Church to withdraw from even the countries whose governments had boldly committed themselves to the Protestant faith.

COUNCIL OF TRENT.

3. Old Orders Revived. The more devout minds in the Roman Catholic Church looked to the revival of the monastic orders as the most promising source of strength in counteracting Protestantism. The strict rules of the Franciscans were revived in the Capuchin order, founded by Matthew de Bassi. The main object was care of the poor and needy. Ochino, of Italy, was a Capuchin, but left Romanism, and became a celebrated Protestant. The Carmelites were revived by Theresa of Spain. They devoted their attention

principally to humane labors and the instruction of the young. The Cistercians were reorganized by Jean de Barrière.

4. Smaller New Orders. Neither these nor the restored old orders had any bearing on foreign missions, but were limited to the home field. The Theatines were founded by Gaetano de Thiene. Their chief objects were the care of the sick and criminals, and the education of the clergy. Preaching was an important factor in their work. The Angelicas, founded by the Countess Guastalla, devoted themselves chiefly to women. The Priests of the Oratory, organized by Philip de Neri, were learned men, for the most part, and devoted themselves to Biblical studies. The Barnabites were so called from the Church of St. Barnabas, of Milan, which was given to them. The order was founded by Antonio Maria Saccaria. The Ursulines, a female order established by Angela of Brescia, applied themselves to the education of young women and to sufferers. The Brothers of Mercy were organized by John de Dio, a Portuguese. They devoted their attention to the poor and the sick. All these orders arose about the same time, during the former half of the sixteenth century. All Europe was covered by the new monastic network. No class of sufferers was overlooked. The hut and the palace were alike visited.

Chapter II.

THE ORDER OF JESUITS.

1. **The Society of Jesus,** or the Order of Jesuits, was the most powerful and far-reaching counteracting agency adopted by the Roman Catholic Church in this great crisis. It originated in the purpose to compensate, in distant lands, for the losses at home. But, secondarily, the order proposed to operate in all countries, even in the midst of those most intensely Protestant. The founder, Ignatius Loyola, born in Spain A.D. 1491, was a soldier by profession, but, being wounded in battle, gave himself to religious meditation, and resolved upon establishing a new order—the Society of Jesus. He was general of the order. The members pledged themselves to poverty, chastity, and the will of the pope. The order was confirmed by Paul III. in 1540. Its avowed object was the care of the sick and the salvation of souls. The members divided themselves into the Professing, the Coadjutors, the Scholastics, and the Novices. They laid down as their ethical creed the doctrine of probabilism, mental reservation, the sanctification of the means by the end, and the distinction between theological and philosophical disobedience. This system was defended by their strong writers: Toletus, Vasquez, Sanchez, Squarez, and Busenbaum. Their political creed was the power of the people. They cultivated the republican element, and brought themselves frequently into

collision with the rulers of the countries where they labored.

2. The Opposition to the Jesuit Order arose among such rulers as found their authority and succession endangered by it. The climax was reached by the order about the beginning of the eighteenth century. The kings arrayed themselves against it, and the papacy was won over to their support. Benedict XIV. began an attack on it, and Clement XIII. suppressed it, first, in Portugal, where the Jesuits were banished in 1759. In France they were banished, 1764; in Spain, 1767; and in the Sicilies and Parma in 1767–8. In Germany there was no direct suppression, but the friends of the order were surrounded with serious limitations. In 1773 the order for its very existence was revoked by Clement XIV. as a necessity for the Church. But Pius VII. restored it in 1814 by a decree—*Sollicitudo omnium ecclesiarum.* The order speedily extended into various countries. The late Pius IX. was devoted to its interests, and gave it great prestige.

3. The Jesuit Missions were rapidly organized. The military character of the order, and the disposition to follow the lines of commerce, led it into all fields. A network was rapidly spread over Austria, Bavaria, Poland, the Baltic Provinces, Sweden, and Great Britain. But these home missions were not of the striking character of the foreign ramifications. The lands of the long prostrate Eastern Church received early attention. Pius IV. authorized Christopher Roderic, in 1562, to establish a mission among the Copts of Egypt. The Armenians also received prompt attention. The Nestorians had been divided, and their unsettled condition was an attraction to the order. Syrian scholars espoused their cause, but the mission failed, despite all

efforts. Abyssinia was also visited, where a mission under Barretas, with two bishops and ten Jesuits of inferior orders, was begun in 1555. This endeavor also failed, because of the opposition of the Abyssinian kings.

4. The Order in Eastern Asia. The commerce of the Portuguese in Eastern Asia led to an important Jesuit mission on the new lines of trade. Francis Xavier landed at Goa, in India, in 1542. Bassein in the north and Goa in the south became the great distributing centres. Many churches were built around the western coast of India, and many thousands of the natives were baptized. Japan became an important field of Xavier's labors, where forty thousand natives were baptized in six years. China was also visited, and became a strong mission, under Xavier's successors. The conditions for baptism were easy. A slight disposition for renouncing heathenism was required. Many idolatrous practices were still permitted. Educational facilities for indoctrinating in the new faith were liberally provided. The Jesuits were successful in the Philippine Islands, but failed in the Carolines.

5. The Americas. The beginning of the Jesuit mission to Brazil was made by King John III. of Portugal, who sent over Emanuel de Nobrega and four other priests. Peter Clave labored in the Spanish provinces of South America, where three hundred thousand negroes were baptized by him alone. The Paraguayan missions were very successful. Whole tribes were grouped into missions. The Guaranis were brought in by multitudes. From thirty thousand to forty thousand families of these were organized into thirty-two towns. The order now moved northward, but with no loss of energy. It had a mission in Florida in 1566,

and by 1570 had another on Chesapeake Bay. Florida was abandoned, Mexico offering a more inviting field. Here Kuno began in 1683. The French possessions of Canada were overspread with a network of Jesuit laborers. The whole line of the St. Lawrence was followed westward, which met the missionaries following the Mississippi River from its mouth to its head-waters. From Mexico a chain of missions was extended northward along the Pacific coast, which extended as far as the Columbia River. But all known lands felt the impress of the tireless Jesuit missionary feet. An admiring poet, Levi Bishop, thus describes the boundless map of his labors:

"With all his faults, from pole to pole
He spreads the truth and feeds the human soul.
In Ethiope, on Chilian mount sublime,
In Paraguay, in Congo's sunny clime,
In Bactriana, and in China far,
In Japan's thousand isles, in Caffrara,
In California, on the Amazon,
In Australásia, by the Oregon,
In Nouvelle France, in Aztec Mexico,
In Iceland chill, and wheresoe'er we go,
To earth's remotest bounds, we find him there."

6. The General Influence of Jesuitism. As a propagating force, the Jesuit order is the most powerful piece of ecclesiastical machinery ever organized by the Roman Catholic Church. Its methods have varied with the environment. The members have operated apart from diocesan limitations. The authority for their work, and for their field of operation, comes directly from the pope. No bishop can interfere with the exercise of their work. The recuperative power of the order is an historical marvel. Banished or imprisoned to-day, to-morrow it is again on the march,

and powerful alike in the audience-hall of kings and emperors. The repressive measures adopted by Germany, under the lead of Bismarck, after the close of the Franco-German War, in 1871, were in due time revoked. The full favor now enjoyed by the Roman Catholic Church in the German empire is, most likely, due largely to the careful and untiring labors of this order. The present sympathy between the imperial court in Berlin and the papal court in the Vatican is an anomaly in ecclesiastical history. The Roman Catholic members in the German Parliament were needed to secure a majority for larger military armaments. The price to be paid was the old liberty to Romanism in Germany. The bargain was made, and has been kept. Among the most conspicuous objects of the recent jubilee celebration of the present pope's entrance into the priesthood was the new tiara, resplendent with precious stones. It was the gift of the Protestant Hohenzollern, the late Emperor Wilhelm, to the friend of the Jesuit order and the representative of Roman Catholic authority, Pope Leo XIII., and was worn by the latter on this memorable occasion of his official career. Bismarck, by his present favoring of Romanism, is paying the price for Roman Catholic votes in support of increased armaments. Thus he went to Canossa, after all.

Chapter III.

The English Church under James I. and Charles I.

1. James I. and the Puritans. James VI. of Scotland became James I. of England. The destiny of English Protestantism had appeared so often to be dependent on the caprice of the ruler, that both the dissenting bodies and the Church of England were anxious about the probable policy of the new king. It was understood that James, being a Calvinist in theology, would exhibit little sympathy with both the Roman Catholics and the new Church of England. But no man was ever wise enough to forecast the policy of James or of any other Stuart. With all his Calvinism, which he had brought down with him from Scotland to London, he was never known to show any favor to either the Puritans or Presbyterians, but pursued the policy of conciliation towards the Roman Catholics in England and on the Continent. Whenever there was any way to injure the dissenting bodies, he did not hesitate to do it.

2. The Contrast with Elizabeth. When Elizabeth was queen the whole weight of her influence was given in favor of the struggling Protestants on the Continent. Her aid to the Dutch, in their struggle to throw off the Spanish yoke, was one of the most brilliant deeds in English annals. But James I., the "wise fool" of English history, courted the favor of Catholic Spain, and was willing to make any reasonable sacrifice in that corrupt political interest. Whatever would crush the

Puritans at home, and help the Catholics abroad, and aid in thrusting on Scotland an episcopal government, was his supreme pleasure.

3. Parliament the Hope of England. The only hope of the nation lay in Parliament. The dissenting bodies were protected by it against the constant scheming of James I. The majority of its members were Puritans, and were distinguished for intelligence and an unconquerable devotion to the liberties of the people. They knew how to watch the king with keen vision. The Puritans had little to hope from James I. The Presbyterians, however, had been his devoted friends. But for their uniting with the established Church in aiding towards his securing the English crown, it is not at all likely that he would ever have sat upon the English throne. They were willing to accept a moderate episcopacy, and had full faith in James I. But he betrayed them. When on English soil he showed no regard for them, and never seemed to remember his obligation to their loyalty.

4. Charles I. and the Revolution. The crisis of religious oppression was reached in the reign of Charles I. His policy towards Catholicism was little better than that of James I. No one knew what a day would bring forth. The wife of Charles was a devoted French Catholic, and she controlled his foreign policy. His claims of extreme royal power increased with his years, and his measures became oppressive to both the conscience and the political liberty of the people. The Court of High Commission and the Star Chamber were tyrannical measures to carry out his will against the voice of the people. He saw no need of a Parliament. He persecuted the Puritans at home, and, in his sympathy with the Catholics of France, sent help to Louis XIII., in 1625, to aid him in wresting Rochelle out of the

Huguenot hands. When parliaments were called which would not obey him, they were dissolved. Between 1625 and 1629 three parliaments were convened, and, because disobedient to the behests of Charles I., were disbanded. His cruelty to the Puritans, his despotic measures to raise money without authority of Parliament, his violent efforts to enforce the liturgy of the established Church on Scotland, and the invasion of England by the army of Scotland, led to an extended civil war. In the battle of Marston Moor, in 1644, where Oliver Cromwell commanded the left wing, the Loyalists were defeated. In 1645, at the battle of Naseby, where Charles I. commanded in person, and Cromwell commanded the left wing of the Scotch army, the king was overwhelmingly defeated. He was tried by Parliament, and was executed in 1649.

5. The Westminster Assembly. The Parliament, proceeding in its independent course, and without regard to the wishes of Charles I., ordered an assembly to meet, in 1642. It is known as the Westminster Assembly. The Presbyterians were in the majority. The object of the convention was to reach some doctrinal formula which should express the Presbyterian doctrines, and also to aid in securing the adoption of the Covenant, by which both England and Scotland should adopt the Presbyterian polity. The Westminster Confession, the Longer and Shorter Catechisms, and the Directory of Worship were adopted, and Parliament endorsed these measures. As an assembly for the statement of Christian doctrine, the Westminster divines performed acts which have had, ever since, a most important bearing on the whole subsequent history of the Church. But as a political force, the effort to introduce the Presbyterian polity throughout England was a failure.

Chapter IV.

THE ENGLISH PURITANS.

1. **The Early English Revolt** against Rome was the real origin of the later Puritans and all the non-conforming bodies of England. In the fourteenth century there had been strong tendencies among the more devout to protest against all superstitious and ritualistic practices. The movement crystallized in the Lollards, under Wycliffe as leader. When the Reformation on the Continent was in full force, these people, who seemed to see in the new Protestant Church which Henry VIII. would give to England but little improvement on that of Rome, organized themselves into a society which bore the name of the Christian Brethren. They did not break with the established Church, but held themselves in reserve, to await events. Cambridge became their chief centre, but the movement soon extended to Oxford.

2. **The Sources of Puritan Strength** were very important, and were to be found for the most part on the Continent. The writings of Luther and Melanchthon were translated into English and read with avidity. Calvin, by an industrious correspondence, was of most valuable service. He boldly wrote to the king, and to the protector Somerset, and to Cranmer. His letters furnished powerful artillery for the Puritan campaign. Erasmus lived some time in Cambridge, and the weight of his influence, though without purpose, was with the

Puritans. The prestige of foreign reformers led to their being called to both the English universities. Peter Martyr, the Pietro Vermigli of Italy, became a theological professor at Oxford; Martin Bucer, of Switzerland, at Cambridge; and Ochino, of Italy, a canon of Canterbury. The indirect result of all these foreigners in England was against all the prelatical and ritualistic tendencies in the Church of England as organized by Henry VIII. and wrested from Rome by him as king. Edward VI. gave all promise of favoring a simple ritual and granting to the Puritans a full recognition. But he died after a short reign. Mary succeeded him. She aimed at the total overthrow of Protestantism. Death and banishment of all leading Protestants were the new order. Elizabeth succeeded her, and followed closely in the path of Henry VIII.

3. The Return of the Exiles was a powerful accession to the Puritan party. Banishment had taken them to Geneva, Frankfort, and other Continental cities, where their associations were with the Reformed, and where they adopted all the tastes of Calvin. Fuller says: "They brought nothing back with them but much learning and some experience." They no sooner landed in England than they began a vigorous fight against what they believed to be the fearful formalism of the Church of England. The thing which they attacked with most vigor was the robes, or habits, worn by the clergy.

4. The Habits Controversy. The strife bears the name of the Habits Controversy. The Protestants declared that the compulsion to wear a certain kind of vestment was a violation of true liberty, and was nothing less than a continuance of Romanism. The strife was bitter. But the term was a misnomer. Behind the pro-

The King's Library

test against a certain robe was the entire mass of ceremonials which the Puritans opposed. In 1562 the Act of Uniformity was passed, which gave the Puritans no chance.

5. Puritans Grouped as Non-Conformists. They were thenceforward called, in many cases, by the broader term of Non-Conformists. In 1566 they formed themselves into a separate body, and boldly advocated the throwing off of surplices and all the ceremonial reminders of the Church of England. The queen and her Parliament resisted every measure adopted by the Non-Conformists. A Presbyterian Church was organized, in Surrey, near London, in 1572, but was suppressed. The new High Court of Commission was the government's formal method of dealing with all Puritan measures. Their meetings were broken up, their books were prohibited, and imprisonment became the order. Robert Brown was one of the most ardent Puritans. His followers were called Brownists. They were driven out of the country, settled in Holland, and became the nucleus of the Pilgrim Fathers who landed in New England in 1620.

Chapter V.

THE QUAKERS.

1. The Causes of Quakerism. The rise of the Quakers was due to a latent spiritual desire to return to the primitive Christian faith. The long conflict between the Episcopalian and the dissenting bodies promised little for the growth of Christian life among the people. They labored in the same general direction with the Puritans and Presbyterians. All alike were nonconforming. But they had no visible connection with any religious body, and kept aloof from all political relations. They increased with great rapidity. Their heroism was of the loftiest type. The persecutions visited upon them nerved them for more daring deeds of faith and patience.

2. George Fox and his Followers. George Fox, born 1624, was the founder of the Quakers, or Friends. He was profoundly convinced that the office of the Holy Spirit was largely neglected, and that, in this regard, the Church had wandered from its original faith. He began to preach his doctrines throughout England, and many flocked to his standard. He gathered his followers from every class. The beautiful and calm life of his disciples, their devotion to the fundamental Christian doctrines, and their heroic meeting of persecution, gave them an additional charm. Soon there were Quaker preachers on the Continent as far east as Hungary. They spent but little time in answering the slan-

ders of enemies. Their chief concern was a spiritual reformation of all Europe.

3. The Quaker Doctrines. While the principal part of the theological system of the Quakers related to the offices of the Holy Spirit, they laid emphasis on other doctrines. The divine sovereignty, the need of constant prayer, the duty of meditation on divine things, the certain general judgment, the necessity of peace and goodwill, the refusal to take up carnal weapons, the impropriety of oaths, and the choice of the ministry without regard to sex, were matters of fundamental importance.

4. William Penn and the Quaker Emigration. The persecution of the Quakers in England was violent. No class of dissenters was visited with such gross treatment. Even the women were not spared. Many Quakers were driven out of the country. Many who remained were imprisoned and persecuted. A strong reinforcement came to the body by the accession of William Penn. He was the son of an English admiral. He secured the right to a large tract of land in America, which still bears his name—Pennsylvania. Many of his co-religionists in England, with others from Germany, came to America. But even here they met with cruel oppression everywhere, except in Penn's colony. Their experience in two towns in New England was of a piece with their tribulations elsewhere :

> "Old Newbury, had her fields a tongue,
> And Salem's streets, could tell their story
> Of fainting women dragged along,
> Gashed by the whip accursed and gory."

Chapter VI.

Cromwell and the Commonwealth.

1. England during Cromwell's Protectorate. Cromwell appeared first in public life as a member of Parliament, as early as 1628. He had been much with the Puritans, and imbibed their principles, and shared their hostility to Romanism. His appearance was plain and ungainly. He was clad in rustic and unfashionable attire. Sir Philip Harwick says of him, that he was inclined at first to treat him with contempt, but, "I lived to see this gentleman, by multiplied successes and by more converse with good company, appear in my own eye of a comely presence, and a great and majestic deportment." The execution of Charles I. was not the destruction of the Royalist cause, nor was the new Parliament a unit in support of Cromwell. Though he repeatedly refused a crown, even the simple authority which he exercised as Protector of the Commonwealth was in constant danger.

2. Charles II. in Search of the Throne. Charles II., son of Charles I., fled to the Continent, and joined his mother in Paris. The Scotch Parliament was devoted to the house of Stuart; but the Scotch were still more attached to liberty. They were willing to have Charles II. back again, and so put an end to the Commonwealth, but they wanted to be sure of his conduct. Charles II. was proclaimed king by the Scotch Parliament in 1649, but it was only "on condition of his

good behavior," while the Covenanters required him to sign "articles of repentance." He was willing to submit to indignity, provided he could gain his father's crown. The army which gathered about him was defeated by Cromwell's army at Worcester in 1651. Charles escaped to France. Cromwell was now supreme in the land. In 1653 he entered the House of Commons, and dissolved it in these words: "You are no longer a Parliament." In 1654 he was formally proclaimed Protector of the Commonwealth.

3. The Policy of Cromwell. England's position was now entirely new. While Cromwell was intensely Puritan, the Puritans did not know how soon the day of retribution would come to them. All classes looked upon the period of his protectorate as a mere armistice in the hot warfare. But the six years which elapsed between the proclamation of Cromwell as Protector and the entry of Charles II. into London as king, or from 1654 to 1660, was a period of intense fermentation. Never, in the annals of the world, have events moved with more astounding despatch or the seeds of liberty ripened with greater rapidity. The colonies in America were rejoicing in their first lessons in religious liberty. The Protestants on the Continent, who had ceased to look to England for sympathy and help, now turned again with confidence. Cromwell's great name commanded respect from Calais to Constantinople. Catholic kings feared to maltreat their Protestant subjects, for they knew not what hour an English army, by Cromwell's order, might invade their realms. Foreign rulers craved alliance with him. When Spain applied to become an ally, Cromwell demanded as a condition that the Inquisition should be suppressed. No ruler was ever more unjustly censured by his contemporaries. But no hero

ever moved more steadily in the path of duty to his own conscience and to the oppressed of all Britain. Milton, who knew him on all sides of his majestic character, paid this just tribute to him:

> "Cromwell, our chief of men, who through a cloud,
> Not of war only, but detractions rude,
> Guided by faith and matchless fortitude,
> To peace and truth thy glorious way hath ploughed;
> And on the neck of crowned fortune proud
> Hast reared God's trophies and his work pursued,
> While Darwen stream with blood of Scots imbrued,
> And Dunbar field resounds thy praises loud,
> And Worcester's laurel wreath. Yet much remains
> To conquer still; peace hath her victories
> No less renowned than war."

4. John Milton. Milton served Oliver Cromwell four or five years as his Latin secretary. While he is known to the world as the greatest epic poet produced by England, and the author of "Paradise Lost," he was distinguished during the stormy period in which his life was passed (1608–1674) as the strongest defender of liberty in the land. His words for liberty were as powerful as Cromwell's sword-strokes. His "Areopagitica, or Plea for Unlicensed Printing," was the blast of a trumpet in favor of political and religious liberty. Some of his other prose works were of hardly less value as an educational force for the future of the Anglo-Saxon race in all lands and for all times. Of his prose writings Macaulay says: "They are a perfect field of cloth-of-gold. The style is stiff with gorgeous embroidery." Grave doubt was manifested on the appearance of the "Paradise Lost." In 1667, when fifty-nine years of age, he sold the copy of this immortal work to Samuel Simmons for five pounds, but with the provision that

MILTON'S COTTAGE.

the sum should be doubled after thirteen hundred copies should have been sold. He received the remaining five pounds, however, but it required eleven years for the publisher to dispose of three thousand copies. At the Restoration his prosecution, as a defender of the Protectorate, was ordered. But he escaped by the passage of the Act of Oblivion. He died in 1674.

> "What was of use to know,
> What best to say could say, to do had done.
> His actions to his words agreed, his words
> To his large heart gave utterance due, his heart
> Contained of good, wise, fair, the perfect shape."

Milton had been a sufferer in many ways, and blindness was added to his other afflictions. His supreme ambition was to help the English people to larger liberty. We know him best as poet, but the world will love him most as an heroic defender of human rights.

Chapter VII.

THE CHURCH DURING THE RESTORATION.

1. Charles II. on the Throne. In 1660 Charles II. was welcomed to London. The people gave him a cordial reception. Once more the religious uncertainty appeared. The contrast between the simplicity and seriousness of the Protectorate under Cromwell and the kingdom under Charles II. was great. The new king married Catharine of Braganza, the daughter of the King of Portugal. This being a Roman Catholic alliance, all the old fears of sympathy with that communion were aroused. The people did not have to wait long for royal developments.

2. The Act of Uniformity. Among the most powerful agencies in bringing Charles II. to the throne must be reckoned the Presbyterians. The Scotch were devoted to his interests. They could not believe that the time would ever come when their loyalty would be forgotten, or visited with stripes. But they were dealing with a treacherous Stuart. Charles II. placed them and the Puritans in the same category for condemnation. As the sworn head of the Church of England, he was compelled to give open favor to it. But it would seem that in heart he was, during the most of his reign, a Roman Catholic. He confessed, towards the end of his life, that he had been secretly received into that Church. In 1662 an Act of Uniformity was passed which required all ministers of English churches to

receive episcopal ordination, to adopt the use of the Book of Common Prayer, to pledge support to the Church of England, to discontinue to support the Covenant; and to renounce adherence to the principle that under no circumstances was it lawful to take up arms against the king. The enforcement of episcopal ordination drove two thousand preachers out of their pulpits immediately. The episcopal form of church government was forced upon all England. Scotland was compelled to submit to the same yoke. The Presbyterians were persecuted without mercy. A Mile Act was passed by which no minister, refusing to be episcopally ordained, could live within twenty miles of his former parish or within three miles of a royal borough.

3. Public Meetings. The Conventicle Act, which was adopted in 1664, was the culmination of violent proceedings. It was hoped that if a law could be enacted by which non-conformists could be prevented from assembling for worship the whole population might be made conformists. The Conventicle Act forbade the assembling for worship of more than five persons. The slightest pretexts were adopted for imprisonment. No clergyman refusing to sign the Act of Uniformity could even come within five miles of a borough or corporate town. A system of espionage was adopted which for rigidity and minuteness could hardly have been surpassed by the ingenuity of an Oriental prince.

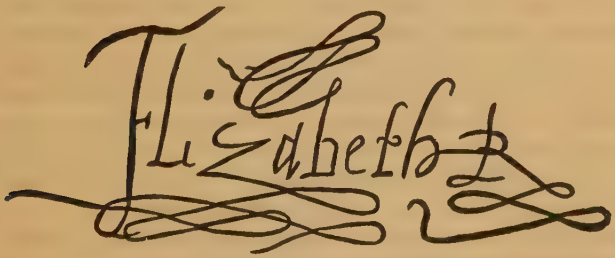
4. The General Effect of the Reign of Charles II. The hostility of the classes during this reign increased in intensity. The non-conformists were divided among themselves, one party hoping for the best and willing to compromise, with a view to even the least advantage. The other party, headed by the Puritans, were determined to accept no moderate concessions. They were

ready to go to prison, but not to surrender to corrupt masters. The king had proved unworthy of the crown he wore, and of the people over whom he ruled. His court was corrupt. His alliance with Louis XIV. was bought at the price of a promise that England should become a Roman Catholic country, and that Parliament —always an inconvenient thing for absolute rulers— would seldom be called on for its valuable services. The war with the Dutch was a failure. Without honor abroad, and with dissension at home, and the most conscientious people in the land in prison, or in danger of it, England was a pitiable spectacle. Her king was her curse.

5. James II. no Improvement. Charles II. had made some concealment of his Roman Catholic sympathy. But his brother James II., on coming to the throne in 1685, had nothing to conceal. He was an outspoken Romanist. He was true to England, as against the French, but this was the only commendable characteristic of his foreign policy. He spared no pains to punish the non-conformists for their attitude of defiance. The members of the Church of England had no confidence in him. They knew he had no friendly feeling towards them, and would willingly surrender every Church in the land to the Roman priesthood. His Court of High Commission was organized to carry out his plan to crush every sign of dissent throughout the land. Here the infamous Lord Jeffreys, impaled for all the future by Macaulay's pen, was called to preside. His name has become a synonym for cruelty and injustice, and must ever remain a foul blot on English history. His administration was destitute of a single mitigating element, and hastened James II. to his merited ruin.

6. William and Mary. James II. in due time lost all his supporters. There was no class of Protestants which had the least affection for his person, or respect for his authority, or confidence in his justice. The people, in this wretched condition, turned towards Holland. William, Prince of Orange, had married Mary, the daughter of James II. He was an intense Protestant, and represented in his own person the traditional Dutch love of liberty and devotion to Protestantism. The revolution of 1688 took place. William and Mary were invited to assume the throne, and accepted the invitation, amid the rejoicings of a redeemed and loyal people.

England, for the first time, was a Protestant land. Of the devotion of all later sovereigns to Protestant interests there has been no serious question asked or doubt expressed.



AUTOGRAPH OF QUEEN ELIZABETH.

Chapter VIII.

ENGLISH DEISM.

1. Early Traces of Unbelief in England can be found as far back as the beginning of the thirteenth century. When the Middle Ages came to a close there was a strong sympathy with the free-thinking of Italy. The Humanism which was patronized cordially by the Medici of Florence and by the papacy, and which elevated the masterpieces of Greek and Roman literature above the Scriptures and theological writings, found its strong supporters on the banks of the Thames. Cambridge and Oxford were busily engaged in utilizing the results of the new Italian love for classical learning. When the Reformation came, all other interests fell into the background. The people divided into two great bodies —the new Protestant Church of England and the old Roman Catholic Church. Then the Protestant dropped into two great divisions—the Independents, or nonconformists, and the conforming Church of England. When these adjustments had taken place, the great bodies began to move on in a regular career.

2. The Influence of Philosophy. The new philosophy of Bacon and Locke, while abounding in practical strength, was not without injurious effect upon evangelical Christianity. It was without proper safeguards; otherwise it might have become a tower of strength to Christianity. It gave great prominence to nature, and to natural laws, and allowed too small a place for the operation of the divine.

3. Principles of Deism. English deism was characterized by an absence of mystical and speculative elements. God was recognized as existing, but not immanent in nature and government. The following was its creed, so far as it had one: When the natural order of the universe was first established, everything was in force which was necessary for human development. Christianity is not at all a necessity. All the good which we find to obtain in Christianity existed originally. It is only a republication of the first order. Revelation is not only not a divine thing, but is positively superfluous. There is no such thing as a recreation of the moral nature of man. His highest development is the result of the happy growth of his native forces.

4. The Deistical Writers were a remarkable group. They were distinguished for rich talents, wide and varied learning, and for a large measure of moral earnestness. The first of the group, Lord Herbert of Cherbury, was a devout and earnest Christian. He claimed to have received a special divine communication authorizing him to publish his plea for a deistical faith. With Herbert, however, we find the last trace of an intense spiritual element in English deism. Not one of the entire group was of that satirical and flippant spirit for which the French school, beginning with Voltaire, was distinguished. The period of deism extended from the middle of the seventeenth century to the last quarter of the eighteenth. After Herbert came, successively, Blount, Shaftesbury, Collins, Mandeville, Woolston, Tindal, Morgan, Chubb, Bolingbroke, Hume, and Gibbon. Of all the deists, Hume exerted, perhaps, the most pernicious influence. In his "Essays" he made miracles the object of his special attack. His

"History of England," which, as he had prophesied, was "read like the newspapers," gave him a wide celebrity, and created a broad field for his opinions on miracles.

5. Deism on the Continent. Many of the writings of the deists were translated into the Continental languages, and circulated widely. They were cordially welcomed in Germany, where, owing to the general religious decline, there was an atmosphere ready for their reception. The English deists, on this new field, exerted a great influence in preparing the way for the reign of Rationalism. Between the deists of England and their brethren in France there was a profound sympathy. Much of the material which had been published by the English writers had been borrowed from the French, but had undergone a process of filtration by passing through the serious English nature.

6. The Evangelical Opposition was by no means wanting. There was an array of deistical learning, a persistence in the methods of attack, and a sanction of the aristocracy of the country, which gave to the new movement a remarkable degree of strength and success. So soon, however, as the evangelical mind of England awoke to the danger from this new foe, it adopted measures of defence. Deism was attacked on every side.

7. Method of Resistance. The work of evangelical resistance had to be shaped according to the assault. Where the Gospels were assailed, their inspired origin was urged and proved. Where Hume endeavored to pull down the fabric of miracle, Paley, in his "Evidences," strove to furnish a new support. Baxter, Boyle, Sherlock, Leland, Warburton, and Lardner may be regarded as representative writers in reply to the deists. The most powerful argument, however, and the one against

which the deists never rallied, was "Butler's Analogy of Natural and Revealed Religion." The new Wesleyan movement, lying in the twofold department of practical life and theological discussion, excited a strong influence towards the final arrest of deism. The masses had become thoroughly saturated with the unbelief, which constantly grew grosser, and more after the French type. The preaching of the Wesleys, Whitefield, and their adherents, reached the popular mind, and proved a powerful factor in leading it back to a taste for spiritual life.

8. **Deism in America.** The North American colonies very promptly responded to all the intellectual movements of France and England. The deists had their sympathizing friends in the new land. Many of their works were promptly republished in the obscure towns of the colonies, and awakened an interest in the subject, if they did not win adherents. Tom Paine gained a wide popularity by his tracts in behalf of the independence of the colonies. He was a deist, but reflected rather the coarse and bald French infidelity than the circumspect and learned deism of England.

Chapter IX.

THE PROTESTANT CHURCH IN GERMANY.

1. Varied Protestantism a Necessity. The charge which Bossuet made against Protestantism had all the semblance of truth, so far as the German Protestants were concerned. But he overlooked one thing: That when a great system of superstition and false teaching is to be attacked, the assailants do more effective work when they attack on different sides and with a combination of varied views. The Reformers differed fundamentally, as a result of varied spiritual experiences and mental characteristics. But in all essentials the Reformers were a unity, from Geneva in the south to Stockholm in the north, and from Dresden in the east to Scotland in the northwest.

2. The Controversial Spirit. The curse of the varied Protestantism of Germany lay not in the thing itself, but in the wretched abuse. That Luther and Zwingli should differ seriously on the doctrine of the Lord's Supper, was not a serious factor. The truth would have been found by patience and devout study on the part of their successors. That the doctrine of election should excite antagonism among the Reformers, was most natural. But the spectacle was pitiable when those who inherited the great work of the Reformers lost sight of the spirit, and wrangled wildly over the letter. The controversies which arose within the Lutheran fold were as numerous as they were trivial.

3. The Special Controversies. The *Antinomian Controversy* arose with John Agricola, while Luther was yet alive. He held that the laws of Moses were intended chiefly for the Jews. The *Adiaphoristic Controversy* began immediately before Luther's death. It turned upon what might be brought over from the Roman Catholic Church—the use of candles, gowns, holidays, and the like. The *Synergistic Controversy* had reference to the relations of divine grace and human liberty in the salvation of the soul. The *Osiandric Controversy*, arising with Osiander, was a strife on the relation of justification to sanctification. The *Crypto-Calvinistic Controversy* turned upon the proper interpretation of the Lord's Supper. The *Syncretistic Controversy* was the best of all. It was a warfare, with George Calixtus as the leader, in favor of harmonizing all disputants on the basis of the Apostle's Creed.

4. The Natural Effect of the Controversies. The Lutherans were the chief losers by these violent dissensions. The sections were arrayed against each other. There was no opportunity to make new advances against Romanism. The most of the vital force of German Protestantism was consumed in undesigned efforts towards suicide. With the Reformed, or Calvinistic, body, the case was different. The disciples of Calvin moved steadily on in their course. They followed the line of the Rhine, planting their doctrines on either side, and, after giving Holland their theology, proceeded to England and thence to the New World.

5. The Moral Results of the Controversial Period. There could be but one moral result to the prolonged strife—a great spiritual decline. For about one century, or down to the close of the Thirty Years' War, in 1648, the strife of words and terms had been in progress.

All the functions of the Church had been neglected. The pulpits were occupied by warriors, who fought as though the fate of the world depended upon the verbal form of a doctrinal statement. Practical religion was forgotten. The press teemed with angry theological diatribes. When the Thirty Years' War closed, with all its waste of life and treasure, the land was ill-prepared to meet the spiritual or material needs of the crisis. Even to-day, the slow process of orthodox regeneration in the German Church is one of the dark legacies from the wild controversies of three centuries ago.

Chapter X.

MYSTICISM IN GERMANY.

1. Spiritual Reaction. There had been indications, even during the Reformation, of the reappearance of the old mystical spirit which had been so beautifully illustrated at an earlier day in the career and spirit of John Tauler and Heinrich Suso. But the animation and excitement of such a period as witnessed the genesis of Protestantism was not favorable to the calm and meditation of the typical mystic. Mysticism, however much it may wander from safe paths when fully mature, begins its career with the purest motives. In its childhood it is always on the side of truth and wisdom. One of the strongest protests during the controversial age was the rise of a new group of mystics. They declared against the universal corruption and the eclipse of the spirit through the wild search for the letter. They advocated the need of a new revival of faith in the invisible, a firm reliance on spiritual guidance, and a bringing back of the Church to its purest conditions.

2. Boehme and the other Mystics. Jacob Boehme, born 1576, and died 1624, was a plain Saxon shoemaker. He was furnished with the culture of the universities, and yet by his original thought, pure life, and remarkably clear perception of the useless character of the controversies of his times, commanded the respect of learned and spiritual circles. In his indignation at the theological rancor which he witnessed, he came to

regard the letter with too little favor. He looked upon the inspiration of the Bible as little different from that of the good man of all times, to whom God makes also special revelations. His "Aurora" was his masterpiece. He declared that God made revelations to him in such way that his motive to write was irresistible. He explains God's communications to him in these words: "I have never desired to know anything of divine mystery; much less have I wished to seek or find it. I sought only the heart of Jesus Christ, that there I might hide myself from the anger of God and the grasp of the devil." Schlegel says, that, compared with Klopstock, Milton, and even Dante, "Boehme almost surpasses them in fulness of emotion and depth of imagination, while in poetic expression and single beauties he does not stand a whit behind them."

3. **Arndt and Gerhard.** John Arndt, the author of "True Christianity," was less mystical and more practical than Boehme. They were ranked together. In a general spiritual influence the classification was just. In his "True Christianity" he made a strong and bold attempt to divert the attention of the whole Church of Germany from the disputations and speculative theology of the times to sincere faith in Christ and devotion to his cause. This work produced a profound impression. It was entirely devoid of denominational coloring. Next to the Bible and Kempis's "Imitation of Christ," it has had a wider circulation on the Continent than any other work. It was early introduced into the United States, and became a companion to the Bible among the Germans who followed Penn in planting and developing the colony of Pennsylvania. Gerhard was the spiritual son of Arndt, and did all in his power to perpetuate his work. He attempted to define

the questions at issue among theological disputants, and to harmonize them. His chief work was "Exegetical Explication of Particular Passages." He was revered by all classes for his profound learning and lofty type of piety. John Valentine Andrea labored in the same department. His keenest weapon was satire. He aimed to bring the still lingering traces of alchemy into contempt, but, incidentally, to show how ridiculous were the theological controversies which he witnessed.

4. General Influence of the New Mysticism. There was no immediate promise of permanent results from this mystical movement. But a spiritual phenomenon can never be judged without recognizing affinities and connections. There can not be a question that the remarkable school of Mystics, founded by Boehme, were the pioneers of the great Pietistic reform. If they attached too much importance to some obscure parts of Christian doctrine, or elevated beyond measure the inward spiritual vision, or saw dimly some of the fundamental doctrines of revelation, it must be admitted that from the sixteenth century to the eighteenth they were the real bearers of spiritual truth, as Luther and Melanchthon had seen it and experienced its power. The vessels may have been somewhat archaic and rude, but the treasure which they contained was priceless.

Chapter XI.

THE THIRTY YEARS' WAR.

1. Beginnings of Protestant Dissension. The Lutherans made little headway south of Central Germany, while the Reformed not only held Switzerland and South Germany, but, as we have seen, occupied Holland. The great original leaders left no successors equal to their task. The second generation of Continental Protestants were men who could see differences better than points of unity, or even of resemblance. All the sharp antagonisms of the first half of the sixteenth century became still sharper during the latter half. All possible energy was needed for the work of building up the new cause, but much of it was wasted on internal strife on election, consubstantiation, and other doctrines. Even the Protestant princes joined in the bitter struggle. The Reformed prince in the Palatinate felt the throbs of his theology so keenly that he persecuted his Lutheran subjects, while a Saxon prince visited the same harsh measures on his Reformed subjects. In Sweden all Protestants who would not accept the Augsburg Confession were banished the country.

2. Roman Catholic Unity. In striking contrast with the division of the Protestants was the unity of Roman Catholicism. The great Reformation had thrown it on the defensive. From Rome, as a centre, to every part of the vast domain of the old church, the word was given to combine, and to keep in perfect harmony. Well was

the command obeyed. From the humblest mendicant monk to the pope himself, there was one solid front against the new Protestantism. But, despite the divisions of the new generation of Protestant leaders, and the unity of Romanism, the Protestants were yet strong enough to threaten the possession of the larger part of Central and Southern Germany. The larger part of Bavaria was Protestant—a tide which later turned, and left that country, ever since, one of the strongholds of Romanism.

3. The Growing Antagonisms. The antagonisms between the Protestants and the Roman Catholics grew more obstinate every day. In due time the issue was clearly seen. The combat could not be confined to books, and pamphlets, and councils and the universities. The field of politics was entered. The rulers saw in the heat of the times opportunities for larger territory, and, at the same time, the risk of losing what they had. Every political question had to take on a religious character. The strife went so far that the soldier was now ready to take up the cause where the theologians left it. The Roman Catholics looked after the thrones, and succeeded here where Protestants either failed from inertia or want of vision. The Elector of Saxony furnishes an example. "The natural head of the Protestant party in Germany," says Macaulay, "he submitted to become, at the most important crisis of the struggle, a tool in the hands of the Papists." The same author gives the following terse description of the fidelity of the Roman Catholic rulers to their cause: "Maximilian of Bavaria, brought up under the teaching of the Jesuits, was a fervent missionary wielding the powers of a prince. The Emperor Ferdinand II. deliberately put his throne to hazard over and over again rather than

make the smallest concession to the spirit of religious innovation. Sigismund, of Sweden, lost a crown which he might have possessed if he would have renounced the Catholic faith. In short, everywhere on the Protestant side we see languor; everywhere on the Catholic side we see ardor and devotion."

4. Outbreak of War. The Thirty Years' War opened in 1618, and closed in 1648. In 1609 the Emperor Rudolf II. granted liberty to the Protestants of Bohemia, but his successor, Matthias, prohibited the erection of a Protestant church. The Bohemians declared the act a violation of the imperial liberty, and resorted to violent measures. The result was a victory over the Protestants. The war was now in full force. The Roman Catholic rulers combined against the Protestant. The time during which the war lasted, the number of contestants involved, the countries devastated by it, and the strong element of religious feeling which pervaded the whole struggle, made it one of the most consuming and terrible wars in all history.

5. Gustavus Adolphus, King of Sweden, took the lead of the Protestant forces. Wallenstein, the greatest general on the Continent, was at the head of the Catholic League. Gustavus Adolphus was intensely religious, and regarded the war to be holy. His soldiers were accustomed to march to victory while singing Luther's martial hymn:

"Eine feste Burg ist unser Gott,"

and that beautiful hymn composed by Gustavus Adolphus himself, beginning:

"Fear not, O little flock, the foe
Who madly seeks your overthrow,

GUSTAVUS ADOLPHUS.

Dread not his rage and power;
What though your courage often faints,
His seeming triumph o'er God's saints
Lasts but a little hour!"

Gustavus died on the field of Lützen, in the hour of victory, in 1632. The war came to a close by the Peace of Westphalia, which was concluded by a double congress, in Münster and Osnabrück, 1648. The territorial gains lay with the Roman Catholics, but the Protestants of Central Germany secured religious freedom. In Bavaria and Bohemia Protestantism was blotted out, while in Hungary only one half the Protestants remained. The Palatinate, later, in 1685, was turned over to the rule of the Catholic house of Neuburg.

6. The Results of the War. Both sides claimed the victory, such as it was. There was no direct parcelling off the territory or changing of dynasties. It had been a war of extermination, and where the population was Catholic or Protestant, and was extinguished, the territory seemed to lie in the main with the conquerors. The South remained Catholic, while the North was Protestant. The Protestant rulers were granted rights as electors, and both the Lutheran and Reformed bodies had the right of public worship and the exercise of all the functions of great religious bodies. The territorial frontiers of Protestant and Roman Catholic countries were so firmly defined that they have remained nearly the same down to the present time.

Chapter XII.

THE PROTESTANT EMIGRATION TO AMERICA.

1. The American Asylum for the Oppressed. In no European country was the Reformation effected, and Protestantism permanently established, without the bloody ordeal of persecution. In some instances the penalty was imprisonment; but death often came too promptly to admit of escape to another country. Whenever a little time was allowed the persecuted, it was industriously used to get out of the country. The persecution always took the form of both political and religious oppression. The rights of person were destroyed. The thin pretext was zeal against a false religion. The underlying charge was disloyalty to the ruler and treachery to the laws. In all cases the great hope of the oppressed in the Old World was to find a safe and final home in America. The Spaniard had opened the country to the world. All Europe was filled with glowing accounts of the vast wealth on the western continent. The wars between England and Spain made England an enemy on every sea. Many of the long voyages of English captains were only a diligent search for Spanish galleons laden with the treasures of the mines of Mexico and South America. But the persecuted Protestants saw in the new lands of the North a larger field, and indulged a greater hope than had inspired the Spanish conqueror and ecclesiastic in the South.

2. The Colonial Currents. When the English furnace

of persecution was thrice heated, there came out to this new continent Puritans, Presbyterians, Baptists, and Quakers. From France there emigrated Huguenots. From Sweden there came many to the banks of the Delaware, who built up a flourishing colony bearing the name of New Sweden. The religious interest prevailed in this important settlement. The Dutch, now in the first glow of relief from Spanish oppression, settled on the banks of the Hudson, the Passaic, and the Mohawk. The principal Roman Catholic currents of immigration were to Canada, Maryland, Florida, Mexico, and South America. In South America the colonies proceeded from Spain and Portugal, while the Roman Catholic immigration to Canada was from France.

Chapter XIII.

ARMINIUS AND THE SYNOD OF DORT.

1. **Holland** became an important scene of theological activity. No more certain was the flow of the Rhine from Basel to the sea than was the theological current from Geneva to the Netherlands. Calvin ruled as thoroughly the theology at the mouth of the Rhine as on the shore of Lake Geneva. But there arose among the Dutch strong evidences of divergence. During the last thirty years of the sixteenth century there were decided premonitory symptoms of an approaching storm.

2. **James Arminius** headed the reaction against extreme Calvinism. He was born in 1560, studied theology under Beza at Geneva, and returned as preacher at Amsterdam. He became professor at the new University of Leyden, where he came into controversy with Gomarus. Gomarus represented the Calvinistic theology, while Arminius opposed election, and gave a large place to the operation of the human will. Soon the entire country was involved in the controversy. The Arminians and the Gomarists divided the Church and the country between themselves. Theological terminology was bandied about with amazing zeal. The quiet Dutch burgher talked theology with as much ease as he rowed his boat, or watched his windmill, or smoked his pipe. After the death of the powerful disputants the animosity lost none of its heat. It was

now not a question of the university or the quiet homes within the dykes, but of the States-General.

3. The Remonstrants. The terms Arminians and Gomarists were now too limited. They disappeared beneath the broader ones of Remonstrants and Contra-Remonstrants. The Arminians were charged with being disturbers of the public peace. They presented to the States-General a protest against the Five Articles of the Gomarists, which had been passed for their acceptance. Wytenbogart and Episcopius, after the death of Arminius, stood at the head of the Remonstrants, and fought their battle bravely. The States-General ordered a discussion of the points at issue in 1613, but the effort at conference was fruitless.

4. The Field of Politics was now invaded by the rival parties. Maurice of Nassau thought he saw that by identifying himself with the Contra-Remonstrants he could gain supreme power. The Remonstrants saw very early his ambitious designs, and opposed him with all their power. John Oldenbarneveld and Hugo Grotius opposed him. But they failed, the former being executed and the latter imprisoned. It was now a question of suppressing the Remonstrants. They had strength among the people, but the whole machinery of the government was turned against them.

5. The Synod of Dort. The Contra-Remonstrants saw that the day of peace was still far distant. They therefore succeeded in calling a synod, through which it was hoped the Arminian theology might at last be put to rest forever. The Remonstrants were at a disadvantage from the very start, and were summoned as defendants. The synod began November 13, 1618, and continued until May 9, 1619, holding one hundred and eighty sessions. The main point at issue—election—

was not permitted to be discussed at all. The most able Reformed theologians of Europe were in attendance — fifty-eight from Holland, twenty-eight from England and Scotland, and others from the Palatinate, Hesse, Nassau, Switzerland, East Friesland, and Bremen. Episcopius represented the Remonstrants. The Contra-Remonstrants were victorious. The result was that the government abided by the decision of the synod, when the Remonstrants were condemned and banished from the country. Under Henry Frederic, however, the successor of Maurice, milder measures were adopted. But the Dutch theology remained strongly Reformed.

Chapter XIV.

THE SALZBURG PERSECUTION.

1. Germany after the Peace of Westphalia. The lapse of the German Church, because of the controversies, was deplorable. The Palatinate presented a dark picture of conflict between the Protestants and Roman Catholics, while the Protestant bodies were almost as bitterly arrayed against each other. In East Prussia and Poland the Jesuits were very aggressive, and persecuted the helpless Protestants. But the age of martyrdom had passed. The free spirit of the new age had so far advanced that only in secluded places could persecutions be perpetrated.

2. The Protestants of Salzburg. In the Austrian province of Salzburg, in the Noric Alps, there had existed for a long time a quiet and earnest little body of Protestants. The surrounding population was intensely Roman Catholic. Repressive measures were adopted, and the Salzburg Protestants, in due time, found the alternative presented—either to undergo absorption into the Romanism about them, or to leave the country. The heroic Protestants took the covenant of salt, and resolved on no surrender. The Archbishop of Salzburg showed no leniency. The result was banishment.

3. The Exiles. The Protestant Salzburgers now began to leave their beloved homes in the Alpine mountains and on the broad and romantic plains of the val-

ley of the Salza. They gathered their wives and children, and set out on a pilgrimage they knew not whither. They went northward. Their progress was slow, for they proceeded on foot. Their few possessions were left behind them. It was a wonderful picture of fidelity to religious convictions. Whenever they passed through a Protestant region they were hospitably entertained. The sick were cared for, and all were supplied with the necessities of life. When fully recuperated, they again set out on their pilgrimage for liberty. In Berlin they were kindly received by the Prussian elector. In time they separated. Some remained in Prussia, others went to England, and some emigrated to America.

4. The Georgia Colony. The emigration to America was the most notable result of the Salzburg oppression in Austria. A colony settled in Georgia, near Savannah, and established themselves in a beautiful and industrious colony. Their chief pastor was Bolzius, and Urlsperger was their historian. The latter kept a journal of the development of the colony, and his account, still preserved, but very difficult to procure, is one of the most remarkable records of a patient, pure, and uncomplaining religious body in the whole history of the Christian Church. When John Wesley went to Georgia, to labor as a missionary among the Indians, he found these Salzburgers among his warmest supporters, while Whitefield, in his efforts to build an orphan-house, derived important help from their kindly sympathy and active aid.

Chapter XV.

SPENER AND PIETISM.

1. The New Opportunity. When the Thirty Years' War closed, the people seemed as far off as ever from all true appreciation of their spiritual need. Most of the great national visitations have resulted in a return to a deeper religious life, but in this case there were no traces of compensation. The bitter controversial spirit which preceded it had produced its natural harvest of worthless tares. Besides, there was a universal material waste. The cities of Germany lay in shapeless heaps. Churches, castles, and private mansions had fallen a prey to a war in which all the passions had full play. Many towns were as though ploughed and sown with salt. The people were decimated. The men of middle life had never come back from battle. The most of the population now consisted of the young, the old, and the women. These were sadly neglected. The pastoral care throughout Germany was now, in the main, only a delightful memory from the olden time. The clergy of the period had no conception of the sanctity of their calling. When the guns of war had ceased to fire, the artillery from the Lutheran and Calvinistic camps was again drawn out, and made to do the same service which it had done down to the outbreak of the war.

2. Philip Jacob Spener was born in Alsace, in 1635. He began his career as preacher in Strasburg. His elo-

quence was remarkable, such as to both multiply his hearers and to lead them to a higher religious life. He denounced the spiritual decline of the Church, and called the people back again to the old religious life which had marked the first stage of the Reformation. He depicted the wickedness of the generation, notwithstanding the severe devastations of a terrible war, with an eloquence which bordered on the fervor of a Peter the Hermit and the lofty spiritual enthusiasm of a Tauler. In 1666 he removed to Frankfort, where he became pastor of the oldest Lutheran Church. He now began to influence the public mind in new directions. He organized his Collegia Pietatis, or meetings for instruction in the Bible and a general religious life. He published a book, the "Pia Desideria," or Pious Desires, in 1675, which exerted a powerful influence, and led many to become Christians. He removed from Frankfort to become court preacher in Dresden, and died in Berlin in 1701.

3. **Spener's Relation to the Religious Life of Europe** was very important. Here was one who followed closely in the path of providential guidance. When at Strasburg as a student he had no distinct notion of his later career. His tastes and time were absorbed in the study of heraldry. But he was deeply spiritual, and held himself ready for any path into which the divine hand might lead. From his entrance upon the ministry his sympathies were tender and deep towards children. He saw the great possibilities of their nature, and spared no pains, as he gained in influence, in building them up in the knowledge of the Scriptures and an intense religious life. The Bible classes which he organized at Frankfort spread into other parts of Germany, and became the greatest force of the times in

leading back the German Church to a knowledge of the Scriptures.

4. The Spener School. Spener was a man of such magnetic nature that, apart from the originality of his methods, it is not strange that a school should arise to follow him. From his writings and general work the Pietists arose. The name was given in derision, as Brownists, Methodists, Quakers, and the rest, but was accepted most readily, and is retained until the present time. The Pietists never seceded from the Lutheran Church. They were simply an *ecclesiola in ecclesia*—a little church in the large one. They consisted of small devout circles, who gave themselves completely to works of practical piety and the study of the Bible.

5. The Halle University. The most important organized result of the Pietistic movement was the founding of the Halle University. It was the educational response to the demand for a new spiritual life throughout Protestant Germany. The theological faculty were representatives of Spener. Of the three members composing it, Francke, Anton, and Brethampt, the first was by far the most influential. Halle became a great Pietistic centre. The students were devout, and were thoroughly educated in Biblical knowledge. Francke taught that without works faith is dead. He gave himself to the religious education and physical care of children. He founded the Orphan-house, at Halle. He made no direct appeals for help, but threw the care of the institution on the voluntary offerings of Christian people. Gifts came in from all directions. From the lowliest appointments at first, the institution took shape, and finally became one of the most renowned humane organizations in the world. Large buildings were erected, such as lodging-places for the students,

while a publishing and a printing house was established, to aid in the support of the orphanage. From this place the celebrated Canstein edition of the Bible was printed—the first endeavor towards the now vast system of the cheap printing and publishing of the Scriptures. Canstein, a German nobleman, originated the idea of an edition of the German Bible, Luther's translation, which could be sold at just enough to cover the mere cost. The Canstein Bible has been printed in vast numbers, and is still a favorite with Germans.

6. Origin of Modern Missions. The religious spirit pervading the Halle University went out in every direction. Francke's Orphan-house was in no wise connected with the university, and was located in the suburb of Glaucha. While he had a constant oversight over the orphanage, Francke never neglected the spiritual and intellectual interests of his students. He labored unweariedly for their religious development and theological training. Naturally enough, they imbibed his spirit. Various benevolent institutions, founded since Francke's time, seem to have arisen through the example of the Orphan-house at Halle. Even the present vigorous Orphan-house of George Müller, in England, is one of the many institutions which is modelled after that of Francke in Halle.

Down to the present time the Halle institution has continued its prosperous and beneficent existence.

7. The Opposition to Pietism began to develop before Spener's death. The formal element in the Church confronted him on every side. He made religion too serious a thing to be compromised by worldly amusements and a gay social environment. The ecclesiastical proprieties were violated by him. He introduced

too many new measures to satisfy the notions of churchly correctness. Schelwig, Carpzov, Alberti, and the Wittenberg faculty opposed him with books and pamphlets, and endeavored to destroy the popular confidence in his work.

8. Decline. Pietism, like all great declined religious movements, suffered less from its enemies than from itself. Under Spener as founder, and Francke as his successor, the movement was in a healthy condition, and gained new adherents constantly. But with the death of Francke it passed out of the practical into the theosophical department. Arnold succeeded Francke, and exhibited traces of a departure from a healthy view of the religious life. His "History of the Church and Heretics" was a plea to show how much the Church owes to the men who have departed from its standards. The close study of the Scriptures was not continued by the new Pietistic generation. The subjective element gained strength as the objective declined. The low-water mark was reached in Petersen, who travelled through the country, accompanied by his wife, and professed special illumination. The cause now lost the respect of many of its best friends. There has never been a revival of the pure and vigorous Pietism of Spener's day. It still exists, chiefly in South Germany, and yet it is neither of the Spener or Petersen type. On the other hand, the present Pietists consist of highly cultured and aristocratic circles, who are within the Church, but make foreign and domestic missions their chief object of endeavor. They have no aggressive power, but seem well aware of their own elevated social position.

Chapter XVI.

THE MORAVIANS.

1. The Hussites of Bohemia. A really pure and salutary religious movement never dies. All who profess it may burn at the stake, but their cause will reappear elsewhere. The seed is sure to produce an hundred fold. The followers of John Huss, who was burned at Constance, were persecuted, and driven to the Moravian mountains, in northern Bohemia. They lived there in great seclusion and simplicity several centuries, strictly adhering to the doctrinal standards of the first generation of Hussite reformers. In 1722 a colony of these devoted Christians emigrated to Saxony. They were under the leadership of Christian David, and carried with them, as the basis of their union, the dear old Hussite doctrines.

2. Count Zinzendorf gave the emigrants a cordial reception. He was a thoroughly spiritual character, having studied at Halle University and come under the influence of the devoted Francke. His mother was his exemplar, and inspired him with much of that intense enthusiasm which distinguished his whole career. He had already travelled largely before the Moravian Christians arrived, and was keenly alive to the religious wants of the countries through which he had passed. He gave David and his associates permission to settle on his estates, and donated to them a large tract of land. Their settlement was called Herrnhut

—the Lord's Hat, or Protection. Here a town was built, the outlying forests were felled, and low lands were drained. The community established industries, which have continued to the present time.

3. Herrnhut became not only the industrial centre of the Moravians, but the heart of their religious life. Here Zinzendorf established himself, and from this place he set out on his long journeys, and hither he returned, to direct the life of his companions in faith. Homes were set apart for the needy, and a theological school was established, where missionaries were trained for service in far-off regions. Then, when the missionaries were aged, and far spent, they returned to the beloved place, to spend the small remainder of their days. This beautiful life of Herrnhut has been maintained to this day. It is still the Moravian Mecca.

4. The Moravian Doctrines. When the Moravians established themselves in Saxony they adopted a new form of ecclesiastical life. They called themselves the Unitas Fratrum, or the United Brethren. Their leading doctrinal writer, Spangenberg, wrote the Idea Fratrum, or Idea of the Brethren. No new separate confession was adopted. The standard of faith consisted of the main features of other evangelical bodies. There was intense application of Christian fellowship. The body was a carrying out of Spener's idea—the church within the church. Its members had free choice between the old Moravian Confession, as laid down in the Church Discipline of Zerawiez, of 1616, and the two leading Protestant Confessions of Germany—the Reformed and the Lutheran. Strong emphasis was laid on the sacrificial death of Christ. The Fatherhood of God was absorbed in Christ.

5. Moravian Missions. Here lies the field of the

grandest Moravian achievements. Zinzendorf regarded the work of the Brethren as twofold—to quicken the religious life of churches already existing, and to carry the gospel to regions where Christianity was unknown. In this great duplex interest he travelled through various parts of the Continent, striving everywhere to impart a new life to the stagnant churches in Scandinavia, Holland, England, and various parts of Germany. He visited America, and made Bethlehem, Pennsylvania, the centre of operations. Moravian missionaries established societies in the West Indies, in Greenland, on the Labrador coast, in the Caribbean Islands, and in India. This missionary life has been steadily maintained down to the present time. Moravian missionaries have gone into the far-off regions of the earth, and, by their scholarship, have made important additions to our acquaintance with the obscure languages. Jaeschke's "Thibetan-English Dictionary," for example, recently issued in London, is by far the best contribution, of any time, to our knowledge of the language spoken by the people living north of the Himalayan mountains.

Chapter XVII.

SWEDENBORG AND THE NEW CHURCH.

1. The Spiritualistic Element in the system of Emanuel Swedenborg, born 1688, was a reaction against the gross materialism of his times. The Swedes were not given to speculation, but were cool and careful thinkers, adhering to the Lutheran standards, and giving but little attention to theological discussion. The formalism of German Protestantism was imitated, not only in Sweden, but throughout Scandinavia. The new movement under Swedenborg was in antagonism to the general religious life of the country; but to this day it has never gained any real strength even in Stockholm, where Swedenborg was born and where he elaborated his system.

2. Swedenborg's Career. There was nothing in the early years of Swedenborg to give any indication of his later position in the modern Church. His tastes were scientific. He devoted himself to chemistry and similar studies, and became assessor of the Swedish Mining College. He was an industrious author in mathematics, natural philosophy, mechanics, and botany. His "Economy of the Natural World" was an important contribution to the studies of the exact sciences. He suddenly emerged in a new character. Taking science as a basis, he engaged in religious speculation, and hesitated not to treat the past, the present, and the future with equal daring. In due time he

discarded the scientific basis from which he had started, and his religious speculations showed no trace of close reasoning. Having but little hope for the acceptance of his opinions by any considerable number of his countrymen, he left Stockholm for England. Here he gained a wider following, though his opinions were derided with equal vigor by both the skeptics and the orthodox. His literary labors were enormous. The New Church, which arose from his opinions, was furnished at the start with a theology prepared by him, to which no important accessions have come since his death, in 1772.

3. The Swedenborgian System. Swedenborg claimed to have the power of penetrating the spiritual world, and to comprehend the minute character of the future. He believed firmly in rewards and punishments, and held that the vocations of the present life are to be continued in the future, but with increased enjoyment or suffering, according to the deeds done in this life. He rejected the doctrine of divine satisfaction. His view of the Scriptures was, that they are a gross representation of the divine will. Here Swedenborg was a mystic, for he claimed that there was a spiritual insight which could largely supplement the Bible.

4. Later History of the New Church. Swedenborg prophesied that between the years 1780 and 1790 there would be a great enlargement of the New Church. Here he was correct. Many followers grouped themselves about the new theories. Dr. John Clowes exerted a great influence in their favor, and sundry societies arose in their interest. The writings of Swedenborg were translated into German, and gained a good number of adherents in various parts of Germany. In Poland and Hungary societies were organized. How-

ever, in all these countries there was no common bond of unity. Each society was left to develop itself as it saw best, and the result was that there was no general unity of faith, each interpreting the matter as it pleased, and wandering at will from the original standard. Some societies have arisen in the United States, especially in Boston, Philadelphia, and Cincinnati. The Book of Worship and Liturgy of the New Church is used by all of them, but the theology is varied. The Swedenborgian adherents in the United States deviate widely from the evangelical confessions, and belong to the group of Liberal Christians. They are distinguished for their humane sympathies and advanced culture.

Chapter XVIII.

Rationalism in Germany.

1. The Open Door for Skeptical Theology in Germany in the early part of the eighteenth century can be clearly seen. Pietism had failed to produce any general impression on the religious life of the people. It had so declined as to lose the favor of many of its warmest admirers. It ceased to attract even the pious. There was, besides, a decided disposition on the part of the more orthodox to ignore the progressive character of theology, and to adapt it at all to the advance of modern science. Again, many who love the sanctities of religion, and believed firmly in the supernatural origin of Christianity, saw a lamentable stagnation in the theology of the period, and were thereby alienated from sympathy with the Church. Besides, they were disgusted with the controversies between the Reformed and the Lutherans, and saw in the intense confessional spirit no hope for a brighter day. The result was a religious indifference—the ready soil for a skeptical sowing.

2. The Sources of Rationalism. There was a singular combination of negative tendencies. All the skeptical currents of Europe seemed to concentrate upon Germany. The domestic philosophy of Leibnitz was of the mathematical type—truth must be proved to be truth. If the proof is wanting the proposition may be rejected. What cannot be demonstrated may not be true. This philosophy was reverent, and had its good

side, but, applied to the Scriptures, has a most dangerous character. Wolf, who taught in Halle, and had a large following, popularized Leibnitz, carried his premises to unwarranted conclusions, and made the mathematical proof of all spiritual truths the demand of the common people. The very peasant soon talked of the new Illuminism, and proclaimed loudly that what the reason cannot accept need not be accepted. The Deism of England was rapidly transferred to Germany, and, with German adaptations, soon became incorporated with the new Rationalism. The philosophy of Des Cartes, combined with the more decidedly negative system of Spinoza, found each its warm admirers east of the Rhine. French Atheism had but a short march to the heart of Germany. Frederick the Great represented in his own person the German craving for French models. He had no respect for his own language, and wrote in bad French rather than in good German. He surrounded himself with the leaders of the new skeptical tendency of France. Voltaire was a member of his court, and gave tone to the thought of the nobility of Germany.

3. The Rapid Growth of Rationalism. The chief agent for introducing the new Rationalism directly into the domain of theology was Semler. He was a devout man, and in his life represented a pure type of Christian experience. He propounded the Accommodation theory, which represented the gospel history as an adaptation to the times of our Lord, and, therefore, that due allowance must be made in accepting the Gospels for mistaken conceptions of real occurrences. Lessing, in his "Wolfenbüttel Fragments," denied the authentic character of much of the Mosaic narrative. He, more than any other writer, was the pioneer of the revival

of German literature, and, because of his negative view of inspiration, contributed largely to the committing of the new and aspiring literary circles of Germany to a skeptical interpretation of the Scriptures. Nicolai, an enterprising publisher of Berlin, issued a series of works called the "Universal German Library," in which he gave full play to the rationalistic writers. The whole tendency of his "Library" was to undermine the supernatural character of Christianity. The Weimar celebrities of a somewhat later date, Wieland, Schiller, and Goethe, were justly ranked in the same category. Herder, also one of the Weimar magnates, was a clergyman, and did much to clothe the Old Testament with a living reality. But with the exception of him, the influence of the Weimar school was negative.

4. **The General Position** of the rationalists was antagonistic to the orthodoxy of the period. There was no subject, however sacred, which was not treated by them. The Bible was the centre of attack. The reason was made the umpire in all matters of faith. The very existence of God was subject to its iron method of deciding the truth. Inspiration was reduced to impression. The fall of man, miracle, the person of Christ, and even rewards and punishments, came in for the severe decision of human reason. The whole land was covered with the new literature. It became a passion of the times. The universities were arsenals for the warfare on the sacred standards. So industrious were the apostles of Rationalism in propagating their opinions that it was not long before the very peasantry were indoctrinated. The mechanic and the ploughman were made familiar with the sovereignty of reason, and, for the first time since the Reformation began, the Bible was laid aside in palace and hut.

Chapter XIX.

THE EVANGELICAL REACTION.

1. The Need of Reaction can be best seen in the extent to which Rationalism has reduced all the strongholds of aggressive Christianity. The preaching had undergone a sad degeneration. The most of the pulpits were occupied by clergymen who had discarded the fundamental truths. The typical sermon was on the value of a general charity, the advantage of good agriculture, the care of bees, the duty of the citizen, and similar collateral themes. The supernatural element in the Christian religion was entirely overlooked. To this came the adulteration of the pure and earnest hymns of the earlier period. The references to Christ were expunged from many of them. New hymn-books were the order of the day. These rationalistic surgeons cut all the flesh from the old familiar hymns of church and home. The general ecclesiastical life underwent a great decline. The benevolent spirit languished. The application of rationalistic principles to education resulted in the banishment of the Bible from the school, and the ignoring of religious teaching as a necessity for the young. The general tendency of the new education, under the lead of Pestalozzi, Bahrdt, and others of the school, was to leave out the spiritual element. The plan, carefully followed, was to bring out what was in the child, and not to introduce even the general revealed truths until the judgment was mature enough to apply to them the tests of human reason.

2. Rationalism and Philosophy. There has always been a strong sympathy between the rationalistic school and philosophy. The origin of Rationalism, in the Leibnitzian and Wolfian systems, will account largely for this affinity. But a closer relationship has been brought about by the later independent schools. Kant, born 1724, the author of the "Critique of Pure Reason," and during his long career a professor in the Königsberg University, contributed greatly to the expansion of the fundamental principles of Rationalism. He did not design it. He was no slave to the system, but, because of the large place which he gave to the dominion of reason in matters of faith, the result was inevitable. Much of his teaching, however, was favorable to the orthodox view of Christianity. His disciples went further than himself in asserting the independence of reason, and the general effect of the master's labors in philosophy was unfavorable to evangelical Christianity.

3. Fichte, Schelling, and Hegel. Fichte, born 1762, was the first great teacher of philosophy in the Berlin University. He was a sincere patriot, and contributed largely to revive the hopes of the German people, and to animate them with a spirit heroic enough to throw off the Napoleonic supremacy. He was one of the distant, but helpful, victors at Waterloo. Schelling, born 1775, was professor in Munich University. His philosophy of nature was quite apart from the rationalistic sphere. He clothed the study of philosophy with a subtle charm, which attracted wide circles of cultivated people in various parts of Germany. Hegel, born 1770, was the last and most creative of the group since Kant. His system is very contradictory. The Right school are more nearly orthodox, while the Left approach Pan-

theism so nearly that it is difficult to detect a difference. These schools have undergone fundamental changes, and are fast giving way to more recent views. Schopenhauer, born in 1788, became the apostle of the latest Pessimism.

4. The New Evangelic School. Schleiermacher, born 1768, was the transitional character from Rationalism to evangelical theology. He started out from the principle that religion has its fundamental position in the spiritual nature, and, therefore, that reason can be in no sense an infallible umpire in matters of faith. His was a magnetic nature. He succeeded in imparting his fervent spirit to a large number of young men, who became leaders in the revival of orthodox theology in Germany. Neander, Ullmann, Dorner, Tischendorf, Tholuck, Hengstenberg, Lange, Julius Müller, and others, constituted a constellation of evangelical minds, who were called the Mediatory school, because they found a common ground on which religion and science could stand. Pressensé in France, and Van Oosterzee in Holland, reflected their spirit, and have contributed largely towards the propagation, in both these countries, of an aggressive evangelical theology.

Chapter XX.

FRENCH MYSTICISM AND FLEMISH JANSENISM.

1. Modern Mysticism in the Roman Catholic Church arose in the first half of the seventeenth century. It was a reaction against the strong military policy which prevailed. It represented a large number of devout Roman Catholics who saw in the outward strifes a disturbance of the religious life. St. Francis of Sales, who died in 1622, was Bishop of Geneva. He saw visions, had wonderful revelations, but withal was practical, and succeeded in winning many Protestants to Romanism. In his "Philothea" he dwells on the vanity of the world, and contends for the absorption of the soul in God.

2. Spanish Mystics. A strong tendency towards Mysticism, similar to that which arose in Spain before the Reformation, again developed in that country. It crystallized into an order, the Alambrados, or Illuminated. The leader of the Spanish Mystics was Michael Molinos, of Saragossa, who, after 1669, lived in Rome, and died in 1696. He was an object of suspicion by the Jesuits, and was condemned to perpetual confinement in a monastery. His "Spiritual Guide of Souls" contained his chief opinions. His followers were called Quietists.

3. French Quietists. Antoinette Bourignon, of France, adopted the fervid theosophic opinions of the Spanish mystics. Her opinions found great favor in Holland and Germany. Peter Poiret followed in the same

line. Madame Guyon was the leading French quietist. She died in 1717. She held that the human soul, which loves God, must be totally absorbed in him, and have no will of its own. She travelled in various countries, and found favor with many cultivated circles. She was persecuted in France, and bore all trials with cheerful and calm resignation. She did not withdraw from the Roman Catholic Church, but was charged with heresy. Fénélon defended her against this charge, and for his pains was condemned by the pope. Bossuet represented the interests of the Church. The purity of Madame Guyon's life, her patience in trial, and her cultivated manners gained the confidence of multitudes. There are still traces in various parts of Europe of her profound influence in favor of a deep spiritual life.

4. Jansenism. Cornelius Jansen, Bishop of Ypern, in the Netherlands (died 1638), was a man of profound learning and pure life. He devoted himself to the study of Augustine, and in a posthumous work, the "Augustines," he brought the doctrines of Augustine into a complete and strong system. He endorsed the doctrines of that father to the fullest extent. When the book appeared, it was seen that it was in harmony with the views of Calvin. That was enough to condemn it, and all who should accept its teachings. Jean Duvergnier de Hauranne and Antony Arnold took up the Jansenist cause, while the Jesuits championed the opposition to it. Arnold had been an ornament of the Sorbonne, but was driven out. He went to live with his sister, Angelica, who was the abbess of Port Royal, a Cistercian nunnery near Paris. She was a woman of thorough piety, and of great natural ability, and shared her brother's views.

5. Port Royal now became the great Jansenist centre. People of learning and piety flocked thither from many parts of Europe. It was a stronghold, not of Augustinism simply, but of devout piety and consecrated learning. The most profound spirit developed by the Jansenist group was Blaise Pascal. He left the immediate points at issue between the Jansenists and the main body of Romanism, and addressed himself to an exposure of the whole Jesuit system. He assumed the name Louis de Montalte, and in his "Provincial Letters" presented the most stinging and thorough attack which Jesuitism has ever sustained. The work was read widely. The Jesuits influenced the pope to issue a condemnatory decree, which was done A.D. 1656. The result was an order of both the French king and the pope that all ecclesiastics in France, and all nuns as well, must acknowledge the condemnation of Jansenism. All who proved rebellious were compelled to leave the country. They fled to Holland, and kept up their organization, and developed a retired church life. The institution of Port Royal was suppressed in 1709.

Chapter XXI.

THE CULMINATION OF FRENCH INFIDELITY.

1. The Eighteenth Century in France brought nothing with it but disaster. Had the Protestants been treated with even moderate cruelty, the country would still have been enriched by their pure life and industrious habits. As artisans, the world has never had superiors to the French Huguenots. The words with which Longfellow refers to the art of Palissy are a fit description of the Huguenot's love of liberty, not only in France, but wherever the fortunes of exile have borne him:

> "Turn, turn, my wheel! The human race
> Of every tongue, of every place,
> Caucasian, Coptic, or Malay,
> All that inhabit this great earth,
> Whatever be their rank or worth,
> Are kindred and allied by birth,
> And made of the same clay."

The persecution of the Protestants by the French kings, with the powerful example of such gifted and relentless prime-ministers as Richelieu and Mazarin, brought into the eighteenth century an inheritance of evil which there was no hope of resisting.

2. Infidelity an Adjunct to Political Oppression. While Voltaire lifted his strong voice in favor of toleration, the main force of his example and writings was towards the infliction upon France of the stronger

tyranny of infidel antagonism over both Christianity and the creeds and members of the Church. Other forces co-operated in making more successful Voltaire's propagation of skeptical opinions. J. J. Rousseau, of Switzerland, wrote his rhapsodical novels, and disseminated a loose communistic doctrine, which spread over France like wildfire. The school of encyclopædists, headed by d'Alembert, Holbach, Helvetius, and others, gave a learned air to the growing infidelity, and made it more attractive to Germany and England, as well as to certain cultivated classes in France. No evangelistic forces were invading France. On the contrary, the French spirit was itself the great propagating force in Europe. Great Britain was thoroughly invaded. Bolingbroke was a fit reflection of the general spirit. Voltaire was a welcome guest on the banks of the Thames. Eastward, in Germany, the same offensive devotion to the French infidelity prevailed. In all the courts the French language was preferred. All the fashions had to be French. Frederick the Great's welcome of Voltaire to his court was only a royal expression of what was the universal German rule.

3. **The Revolution of 1789** was the natural result of the volcanic forces of the two preceding centuries. The persecution of the Protestants on the one hand, and the most violent and elaborate skeptical system which the Christian world had ever witnessed, on the other, were the two great forces which precipitated the French revolution. If one desires to see what persecution and skepticism, when they once join hands, can do, he needs only to look at that crisis of license, fury, and blood. There was no leniency shown towards the Church, whether Roman Catholic or Protestant. Talleyrand, the chameleon of his age, who was

equally at home with Revolutionists, the Bourbons, or Napoleon, was the leading spirit in opposing the Church. The people were clothed with the right of electing bishops and priests. The National Convention proclaimed France a republic, in 1792. The abolition of the Roman Catholic religion and the execution of Louis XVI. followed as a matter of course. The Sabbath was abolished, and the week was lengthened into ten days. Reason, in the person of a woman, was crowned queen.

4. Napoleon and the Church. Napoleon Bonaparte was all things to all men, that he might gain new power. He made formal concessions to the pope, but was careful to yield no imperial prerogatives. He adhered to the old Gallican freedom of the Church from papal interference, and disbanded the monastic orders. A truce was patched up with Pope Pius VII., who came on to Paris in 1804, to crown Napoleon Emperor of France. Afterwards there was a long and bitter quarrel between Pius VII. and Napoleon. The pope was at one time a prisoner, and his states annexed to France. But after the battle of Waterloo, and the treaty of Vienna, matters took their old shape. The pope entered Rome, and ruled the French Church as before.

Chapter XXII.

FRENCH PROTESTANTISM.

1. The New Century. From the Revocation of the Edict of Nantes down to the beginning of the eighteenth century the French Protestants led a miserable existence. The exiles and deaths had so weakened them that, of all parts of the Protestant world, this was the most hopeless. In all the largely populated portions of France the Protestants were treated as an inferior race. The oppression was worthy of the Roman emperors in the age of persecution. The only part of the country where the old Huguenot spirit dared to assert itself was in the southeast, where the mountains of the Cevennes afforded some slight protection against the oppressor.

2. The Camisards led in this reassertion of the old Huguenot spirit. They were a body of Protestants who were determined to regain their old rights. They were brave soldiers, when fighting was necessary, but, when preaching and praying were the order of the day, they were as fearless and devoted as the English Puritans in the time of the Brownists. It is not strange that they should have been superstitious and fanatical, and should have "seen visions and dreamed dreams." The oppressed have always imagined that the veil between them and the supernatural was very thin, and often entirely removed.

3. Oppression of the Camisards. So long as the Cami-

sards were obscure, and their movements confined to a local uprising, they were safe. But it was clear that they were kindling the old Huguenot fire in other parts of France. Besides, the dispersed French colonies in London and various parts of Germany showed intense sympathy with their kinsmen at home, and the entire movement was attracting general attention and assuming a European character. The alarm at the French court was great. Louis XV. determined to crush the Camisard uprising at all hazards. He sent soldiers to the Cevennes, who hunted down the Camisards as if they were wild beasts. The brave Protestants resisted with desperate heroism, and seemed to have no fear of death. So violent was the war, and so great the number of Louis XV.'s soldiers, that the Camisards fell hopelessly beneath the sword of the oppressor. They were well-nigh exterminated, and when the dragoons returned to Paris it appeared that, once more, the Protestantism of France was finally crushed.

4. John Calas and his Family. A Protestant pastor, John Calas, with his family, was the subject of a relentless local persecution. He committed no political offence, was devoted to his work as a rural pastor, and yet he was persecuted with as much violence as though a traitor to France. He was driven from place to place, and deprived of the very necessaries of life. It was a case of unmitigated cruelty. The simplicity and purity of the man did not save him from bitter severity. But John Calas and his family became familiar names throughout Europe. It was a case where innocence cried to Heaven for justice. When the cry was heard, every court in Europe became familiar with the act of cruelty. The whole Protestant world declared against the crime.

5. Voltaire and Conciliatory Measures. The hostility of Voltaire to Christianity is the predominant factor in his career. But we cannot forget his efforts in behalf of toleration. When the eighteenth century opened, there was no one to speak a strong word for liberty. Europe lay prostrate in a despotism almost universal. It was the darkest period in modern history since the dawn of the Reformation. The divine right of kings was the charm which excused every oppression. Protestantism in Europe was, on the one hand, divided by violent controversy, and, on the other, was indifferent and secular. The Anglican Church was thoroughly honeycombed by the worldly spirit. The French ruler, therefore, in persecuting the few struggling Protestants, was acting in harmony with the general temper of the times. Voltaire, the negative figure of his times in all religious matters, entered upon a crusade for liberty. His tract on "Tolerance" proclaimed the sufferings of Calas and his family, and proved a watchword of the century. It was a rebuke of the sword as an umpire in matters of conscience. There was not a throne which was not shaken by the little pamphlet. All classes were aroused to a sight of the galling chains in which the Continent lay. A notable effect was seen in the changed policy of the French government. The Protestants were relieved of many of their disabilities, and were granted liberties for which they had fought in vain. The new order was now in progress. The tide was reversed, and every decade added, not only to the universal thirst for religious liberty, but to the possession of the great boon.

Chapter XXIII.

THE RUSSO-GREEK CHURCH.

1. Origin. The Russo-Greek Church is the direct descendant of the Byzantine Church. It is the ecclesiastical product of the development of the Russian empire. It was founded by Vladimir the Great A.D. 980. Constantinople, the centre of the Byzantine Church, was also long the head of the Russo-Greek Church. But in 1589 the patriarchate was removed to Moscow, where it has remained ever since.

2. Government. There have been three stages in the development of the Russo-Greek Church. The first was an ecclesiastical dependence on a foreign head; the second was complete freedom; and the third has been dependence on the temporal authority of the czar. The great reformer of the life of the Russo-Greek Church was the Patriarch Nikon, who, between the years 1652 and 1666, contributed immensely towards throwing off the old and dead forms of the early period, and bringing the Church into harmony with the advanced ideas of the later times. The civil authority had but little power to improve. But the growth of the empire, under the present Romanoff dynasty, has made the ecclesiastical authority only secondary.

3. Peter the Great. The change took place under Peter the Great—1689–1725—who made himself the real head of the Church as well as of the State. Theophanes Procopowicz, Archbishop of Novgorod, who

died in 1736, co-operated towards the same end. The Holy Governing Synod has the nominal chief authority, but the czar must confirm all its essential acts. The empire is divided into twenty-four eparchies, or dioceses. Five of them are presided over by metropolitans, namely, Moscow, Petersburg, Kiev, Vilna, and Siberia. The clergy consist of three classes—the black, the white, and the assistants. There is little harmony between the monastic and the regular clergy. Peter the Great attempted to elevate the secular clergy, but with only moderate success. The monks still hold great authority, and have all the advantage of tradition, age, wealth, and popular veneration on their side. The number of parishes of the regular clergy amount to about eighteen thousand.

4. The Monks. Christianity was introduced into Russia by Greek monks, and from this beginning the monks have endeavored to hold the chief power in their own hands. The old monastic life of the East has preserved in Russia some of its main features, being a compact and united body, thus differing essentially from the numerous orders which have arisen in the Latin Christianity of the West. There are four kinds of Russian monasteries: 1. The episcopal palaces; 2. The cœnobia, or cloisters having a common life; 3. Cloisters of separate life, or monasteries proper; and, 4. Penal cloisters. Formerly the monasteries were supplied with inmates mostly from the wealthy nobility, but there has been a decrease of late in the tendency of the wealthy and noble to enter the monasteries. The most recent information shows that the larger portion of the young aristocracy entering the clerical profession leave Russia, and become members of the Jesuit order. There are, in all Russia, about four hundred

monasteries, which contain about six thousand inmates. From 1841 to 1857 about five thousand men and two thousand women entered the monasteries and convents of the empire. On Mt. Athos, in European Turkey, there are about seventy monasteries, containing seven thousand monks, who are chiefly of Russian origin, and are supported by Russian means.

5. Theological Education. The monastic clergy have the entire control of the education of the younger clergy. As a proof, during the last century and a half only two rectors from the white, or non-monastic, clergy have been chosen to preside over theological schools. Alexander I. gave great attention to the increase of schools and the general development of theological education. From 1839 to 1873 about five thousand young men graduated in theology. But during the same long period only eighteen theological works were produced. The theological development of the Church, therefore, is at the lowest point imaginable. The clergy are, in the main, very ignorant. Even the elements are neglected. The education is confined to the study of the Eastern fathers, and there is not the least sympathy with the new Western science. Incarceration is the penalty of a theological student for visiting a public library, while the reading of a work of fiction, if known, is visited with expulsion. The censorship of theological authorship is very severe. All books and journals are submitted to the bishop through a censor-monk. This amounts, in most cases, to the burial of a manuscript. Authors have had to wait ten years before learning the mortal fate of their works.

6. Sects. The Russo-Greek Church abounds in sects. These are, for the most part, supported by the aristocracy, and in general betoken a reaction against the pre-

vailing errors of the Church. There have been two great schisms in the Church, but general life has proceeded without serious harm to the general unity. The sects are divided into three great classes:

(1.) The Sects without priests. These are the radical party, of whom the Danielites, the Capitones, and the Theodosians are the chief. There are, besides, smaller bodies, who are secret in their worship, and are strictly prohibited, but manage to keep up a form of priestless worship. Among them may be mentioned the Skopzi, or self-mutilated; the Shoshigateh, or self-burners; and the Straniki, or Pilgrims.

(2.) The Sects with priests. These are mostly the people of the "old faith," who see in the existing Church a wretched lapse from the old purity. They hold to the need of a return to the original simplicity and purity.

(3.) The Reform Sects. Among these are the Malakans, or milk-eaters, and the Duchoborges, or spiritualists. They observe great simplicity of life.

7. Present State of the Church. During the last twenty years there has been advance in the general condition of the Russo-Greek clergy. The aristocracy hold themselves quite aloof from the general restraints of the Church. The Russian nobility are thoroughly saturated with skepticism, deriving their literature and models chiefly from France. The lower classes are both ignorant and superstitious, and are more easily controlled by the clergy. The clergy in general are not models of pure living. Many of them are given to excessive use of alcoholic liquors and to gambling.

Chapter XXIV.

WESLEY AND METHODISM.

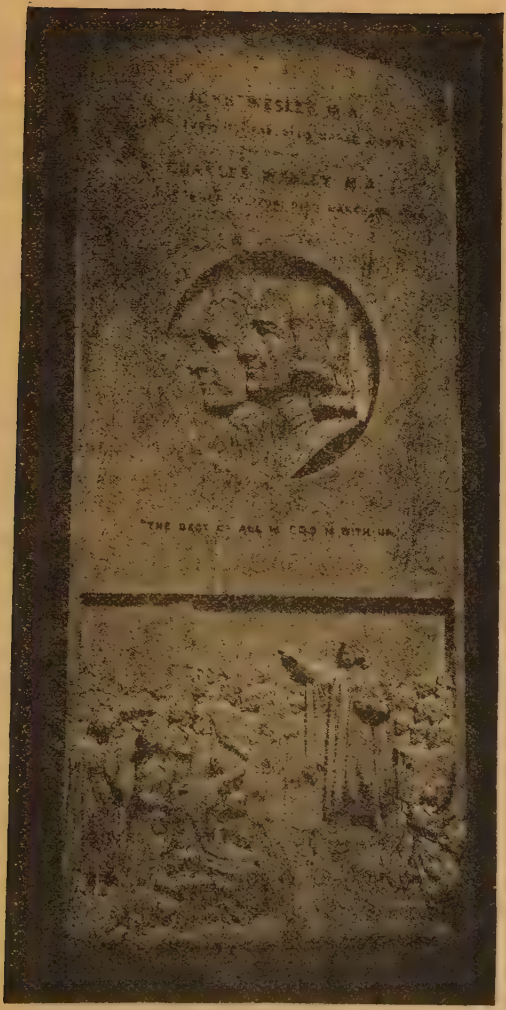
1. The Religious Condition of England in the former half of the eighteenth century was deplorable. The strife between the Puritans and the Anglican Church had subsided, but with no good spiritual results. The Puritan activity had been transplanted into the American colonies, while the Church of England lay largely at the mercy of the prevailing Deism, reinforced by French infidelity. The clergy were devoted to amusements, and, with only few exceptions, had no profound conception of the sanctity of their office or the responsibility of spiritual care for the common people. Bishop Burnet draws a dark picture of the general indifference of the Anglican clergy to religious matters, and to the great need of the people for a religious awakening. Macaulay proves the predominance of the French spirit in all the upper classes. The literature, under the influence of Pope and Addison, was rapidly improving, but there was no general discarding of the deistic models.

2. The Wesleys. John and Charles Wesley, sons of Samuel Wesley, the Rector of Epworth, were students in Oxford University. They, with Gambold, Whitefield, and a few others, formed the Holy Club. They met at stated times for the study of the Bible in the original tongues and for ministrations to the poor and imprisoned. They were called Methodists, in derision, because of their methodical life. John Wesley, with

Charles, went as a missionary to Georgia, a strong colony under the administration of Oglethorpe. He lived in ascetic simplicity, devoting his attention chiefly to the instruction of the Indians, and to services for the little English colony in Savannah. His religious experience was sombre, and very different from the later cheerful type which distinguished his long career after his return to England.

3. Contact with the Moravians. John Wesley first came to a warm admiration of the calm and beautiful spirit of the Moravians when crossing the Atlantic in company with some of them, whose equipoise was in no wise disturbed by threatened shipwreck. He saw that they possessed what he did not, and, on returning to England, in 1738, he immediately sought out the little Moravian society. He had frequent conferences with Peter Boehler, the Moravian bishop, and on the night of May 24, 1738, while worshipping in the little chapel in Fetter Lane, London, his "heart was strangely warmed." He was now clear in his experience. His doubts had disappeared, and until the day of his death he remembered the hour of his conversion as the beginning of his real religious life.

4. Inauguration of the Movement. John Wesley was now intent upon rescuing souls. He had long since seen, with clear eye, the spiritual need of his fellow countrymen, but his great question was, how could he reach them? He began to preach to them, though with evident distrust as to his power to reach any large number. His mode of preaching seems to have been singularly fascinating. His voice was far-reaching, well-modulated, and calculated to gain and hold attention. His methods were not rhetorical. Here he was excelled by Whitefield, whose manner was more animated, whose



CENOTAPH OF JOHN AND CHARLES WESLEY IN WESTMINSTER ABBEY.

voice was music itself, and whose climaxes were overwhelming. No stoical hearer, not even the steady Franklin, could resist his magnetism. But there was in Wesley's preaching a logical order, which was a more powerful factor in his sermon than his manner. He left his audience in the possession of ideas which, as the results prove, never left the hearer.

5. Organizing Power of John Wesley. He adopted special measures to organize the converts into societies. His idea was precisely that of Spener and Zinzendorf —the building up of the spiritual life of the Church within itself. He had no thought, at first, of a separate ecclesiastical body, and insisted on holding services in other hours than the regular church hours. He desired to utilize the churches in which to preach, but betook himself to field preaching from two causes—in many cases he was refused access to the churches, and the growth of his audiences was such as to prevent the churches from containing them. He reluctantly concluded to form societies, and to give them the character of a church, though non-episcopal. The mission in America assumed the character of an episcopal church, Wesley himself ordaining Thomas Coke to the episcopacy for the purpose of general superintendency in America. These arrangements for a separate ecclesiastical life of the American Methodists seem to betoken the breaking down of Wesley's doubts about a separate Church in England. The year 1739 was regarded as the beginning of the Wesleyan Church, and in 1839 the jubilee of English Methodism was celebrated throughout England and the mission fields with special services.

6. The Development of Methodism. John Wesley was greatly aided by his brother Charles, who is acknowledged to be the leading Christian hymnist of modern

times. But Charles was more conservative as a leader than John, and many of the advanced measures of John were strenuously opposed by him. The whole of the first generation of Wesleyan preachers was involved in the Calvinistic controversy. Whitefield withdrew from fellowship because of his adoption of the doctrine of election. John Fletcher, born at Nyon, France, September 12, 1729, was a powerful coadjutor of Wesley. He was distinguished for his gentleness of spirit and vigor as a controversialist. The Wesleyan movement extended throughout England and Ireland, but gained only moderate support in Scotland. Coke represented the missionary fervor of the first Wesleyan generation. He established missions at various points along the Atlantic coast and in the West Indies, and died in 1814, at the age of sixty-seven, while on his voyage to Ceylon, to plant a mission in the East Indies.

7. Methodism at Wesley's Death. John Wesley died in 1791, at the age of eighty-eight. He had lived to see his small societies grow into large and numerous bodies, held together by firm adjustments and a strong central government. He rivalled Luther in literary productiveness. He knew how to save his moments, and composed many of his writings in chaise and on horseback. In an early letter to his mother occur these words: "Leisure and I have taken leave of one another"—a farewell to which he remained true until death. In his long walks he could read conveniently for ten miles. His travels were enormous. His old age was a beautiful picture of cheerful serenity. His faculties were unimpaired to his last days. Lecky says of him: "Few things in ecclesiastical history are more striking than the energy and the success with which he propa-

gated his opinions. He was gifted with a frame of iron, and with spirits that never flagged." He introduced lay-preaching and the class-meeting, both of which have proven strong factors in the development of his general system. He never amassed property, but used the profits from his publications for the benefit of worn-out preachers and their families. While the general attitude of the Church of England was opposed to his societies, many clergymen, and even some of the bishops, were friendly to him, not only admiring his genius and learning, but his profound spiritual life and the magnitude of his service in imparting a deeper religious character to British Christianity.

Chapter XXV.

THE TRACTARIAN MOVEMENT.

1. The Leaders. In 1833 there began in the University of Oxford an important revival of the High-Church tendencies of the Church of England. A series of tracts was published during eight years, whose aim was to show the overlooked value of the writings of the Catholic fathers, and the real danger to which Protestantism was exposed by ignoring them. Tract No. 90, by John H. Newman, proved to be the culmination of the movement. He, with Keble and Pusey, stood at the head of the new tendency. The time had come when decisions must be made. Many cultivated persons went directly over to Romanism. Newman was at their head. He is still living, and is a cardinal. He has exerted a larger influence than all other writers of the century in bringing Anglo-Saxon minds into sympathy with the Roman Catholic theology. Another class of the Oxford group, finding that they could not return to Romanism, and yet had but little sympathy with the Protestant Church, threw off all bonds of faith, and became purely negative. Francis W. Newman, the brother of John Henry, represented this school. The most powerful Tractarians, however, remained in the Church of England, and represented in that communion the High-Church tendencies. Pusey continued at their head until his death.

2. The Schools in the Church of England. The seces-

sions from the Church of England were very numerous during the fifteen years succeeding the appearance of Tract No. 90. Hundreds of clergymen, besides a correspondingly large number of laymen, went over to Romanism. There are, at present, three separate tendencies in the Church of England. The High Church, or ritualistic, is very prominent, and has produced a large literature. The Low Church, which received a strong impulse from the labors of Simeon, of Cambridge, is very powerful, and has become distinguished for its evangelistic zeal among the masses at home and for its missionary zeal in foreign countries. The Broad Church has been represented by the late Dean Stanley, Frederic W. Robertson, and others. It accommodated the theology of Germany to the English mind. It was greatly strengthened by the appearance of the essays and reviews which appeared in Oxford in 1858. Stopford A. Brooke and Matthew Arnold have been among the most recent leading exponents of the Broad Church.

Chapter XXVI.

Scholars of the English Church.

1. The Power of the Universities was very great during all the struggles of the English Protestants for existence and independence. Cambridge was generally radical and progressive. It represented the advanced liberal sentiment which has prevailed in the eastern counties from the early Anglo-Saxon period. Many of the Cambridge professors were compelled to leave their positions, and they became colonists of Massachusetts. Harvard University was only another name for the English Cambridge. Oxford, while more conservative, was a centre of profound learning. The old habit of securing professors from the Continent was kept up, though not as strongly as during the Reformation. Books and manuscripts were brought over from the older countries, and a constant intercourse of learned men was sustained. Milton's journey in Italy is only an indication of a custom of the times. Continental scholarship was recognized and absorbed with keen avidity.

2. Scholars of the Establishment. When we remember that the fate of the nation, whether it should be Protestant or Roman Catholic, still hung in the balance, it is surprising that British Protestantism should have developed so many Christian scholars in all departments of theology. Of many men it is difficult to determine in what department they most excelled. In

pulpit eloquence we find such men as Jeremy Taylor (1613–1667), Isaac Barrow (1630–1677), Atterbury, South, Sherlock, Leighton, and Tillotson. In sacred criticism there were Usher, the author of the still current chronology, Lightfoot, Bingham, and many others. In doctrinal theology there were Stillingfleet, Bull, and Waterland. In history there were Burnet and Prideaux, while in the narrow sphere of Church government Hooker produced his masterpiece—"Ecclesiastical Polity."

3. Puritan and Presbyterian Scholars. Both the Puritans and Presbyterians were early distinguished for scholarly and theological tastes. They were driven to cultivate the use of the pen because they were persecuted in prison. But even prisons proved palaces. John Bunyan dreamed out his immortal allegory, the "Pilgrim's Progress," in poverty and between two imprisonments. Richard Baxter (1615–1691), though too poor to acquire a university education, became a close student, a prolific author, and a renowned preacher. He added to the literature of England no less than one hundred and sixty-eight separate works. John Owen, an Independent, was a voluminous author. John Goodwin, John Howe, Thomas Goodwin, and many other dissenters, were busy authors, and, whenever possible, public and successful preachers of the Word. The preaching was often interrupted. But in labor those giants of brain and conscience knew no interruption. In devotion to the service of God, and in sublime heroism in the presence of all possible danger, the leaders of the Presbyterian, Quaker, Baptist, and Puritan bodies of England, when every king and queen were enemies, are without superior in the annals of the Church.

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Chapter XXVII.

LEARNING IN THE ROMAN CATHOLIC CHURCH.

1. The Impulse from the Reformation. The profound scholarship of the Reformers threw the Roman Catholic Church on the defensive. The effect was to develop in the latter communion an industrious body of writers, who found themselves compelled to use the pen vigorously to arrest the strong tide of secession. Even Luther and Melanchthon found Eck and Cajetan strong foes, who were not slow to defend their faith. The "Magdeburg Centuries," the masterly History of the Church produced by the Reformers, had the good effect of prompting Baronius. While Baronius abounded in errors, so great was his advance on the work of his predecessors that one may well say that no less a convulsion than the Reformation could have produced such a Church historian as Baronius within the fold of Romanism. Bellarmine—born 1542, and died 1621—and Suarez wrote in the field of systematic theology. Sarpi (1552–1623) and Pallavicino (1607–1667) wrote histories of the Council of Trent. Petavius was also an historian. The Roman Catholic Church did not produce many eminent scholars during the eighteenth century. But there has been a revival of learned authorship in the nineteenth century. Never, until the present, has the scholarly spirit of that Church measured up to the demands of the modern age.

2. The Later Scholars. The English impulse towards

Romanism by the Tractarian movement gave a new prestige to Roman Catholic literature. Cardinal Newman's style is a model of clear and compact English. His sermons are masterpieces of thought and statement, while his historical sketches, in numerous volumes, are independent and thorough discussions in fields much neglected. Cardinal Spalding, of England, has written lectures and other works which give him high rank among literary men. Moehler, of Germany, by his "Symbolism" and historical works, has reflected great honor on the Roman Catholic Church. Werner's "History of Theology" shows how large a place the reflective spirit occupies in the same Church. The hymnology of universal Christendom has been enriched by Roman Catholic minstrels. Not to mention the elder hymns of Bernard and others of the mediæval period, the innumerable congregations of Christendom, as well as the missionary groups throughout the heathen world, delight to sing such hymns as J. H. Newman's

"Lead, kindly Light, amid the encircling gloom,"

and,

"Unveil, O Lord, and on us shine!"

and F. W. Faber's

"O God, thy power is wonderful!"

and,

"There's a wideness in God's mercy,"

and,

"Oh! it is hard to work for God."

Chapter XXVIII.

THE OLD CATHOLICS.

1. The Vatican Council was convened by Pope Pius IX. in 1871. The doctrine of the Immaculate Conception, adopted by the council, had the effect of causing the secession of some of the leaders of Roman Catholic opinion in Germany. Huber and Friedrich stood at the head of the movement. Döllinger, of Munich, aided largely by his writings in creating the protest which resulted in the actual secession. The Roman Catholic faculty of Bonn University represent the teaching of the new theology. The schism in Switzerland bears the name of the Swiss Catholic Christian Church. The Old Catholics have a National Synod, which meets annually. The council consists of nine members. The bishops are elected by the synod.

2. The Doctrines of the Old Catholics are as follows: The dogmas of Immaculate Conception and papal infallibility are repudiated. The confessional is so modified that the priesthood is denied the power to forgive sins. Faith, not works, is the means of salvation. The Scriptures are the only rule of faith. The Apocrypha is declared to be uninspired. Preaching in the popular language is required. The merit of saints is not transferable to others. Baptism and the Lord's Supper are the principal sacraments. It is not a duty to invoke the intercession of saints. Indulgences have reference only to penalties inflicted by the Church itself.

Chapter XXIX.

THE EVANGELICAL ALLIANCE.

1. The Founding of the Evangelical Alliance. In 1846 the first session of the Evangelical Alliance was held in London. It was of American origin, but soon found sympathy in England and on the Continent. It was an attempt to bring together all the evangelical Protestant churches upon such a platform as they agree to without the sacrifice of their denominational individuality, with a view to oppose existing social evils, to counteract the influence of political Romanism, and to become a common brotherhood of Christians in all lands.

2. Doctrinal Basis. The doctrinal basis of the English Alliance is the divine inspiration, authority, and sufficiency of the Holy Scriptures; the right and duty of private judgment in interpreting the Scriptures; the unity of the Godhead, and the trinity of persons therein; the natural depravity of man; the incarnation of the Son of God, his atonement for sinners, and his mediatorial intercession and reign; the work of the Holy Spirit in the regeneration and sanctification of the sinner; the immortality of the soul, the resurrection of the body, the world's general judgment by Christ, the reward of the righteous and the punishment of the impenitent, the divine institution of the Christian ministry, and the obligation and perpetuity of the sacraments of baptism and the Lord's supper.

3. The Sessions. The Evangelical Alliance has held its sessions in various cities of the Continent, and in London and New York. The intervals between the sessions have not been uniform, but have generally been three or four years. The New York session, in 1873, was the most successful. The last session was in Copenhagen, and was attended by members of the royal Danish family. Striking illustrations of the active interference of the Alliance in behalf of persecuted Protestants are not wanting. For example, at the Basle session of 1879 the Emperor of Austria was petitioned, and successfully, to relieve the persecuted Protestants of his dominions from oppression. A like protest had been successful in securing, from the Emperor of Russia, liberty for the oppressed Protestants of the Baltic Provinces.

4. The Christian Conference in Washington. In December, 1887, the American branch of the Evangelical Alliance held a session of three days in Washington. It was called a "Christian Conference," and was participated in by representatives of more religious bodies than any previous session of the alliance. The trend of the papers and discussions was an exposure of the evils of the times, and a marking out of methods for advanced Christian work. Much of the success of this important meeting was due to the President, Hon. William E. Dodge, and to the General Secretary, Rev. Josiah Strong, D.D., the author of "Our Country."

Chapter XXX.

THE SUNDAY-SCHOOL.

1. Origin. The first Sunday-school was organized by Robert Raikes, in England, in 1781. It was designed less for religious than for general elementary instruction. But the Protestant Church of England seized upon it with avidity, as the best instrumentality for instructing the young in Biblical and religious knowledge. It was soon made use of in America, and all the Protestant churches adopted it.

2. The Development. At first the Sunday-school was without a uniform method. Each denomination adopted its own plan, and developed the system as seemed best. But in due time the men of the various religious bodies saw in the movement such need of educating the teachers themselves for more effective work, and of more unity of method, that they took measures towards that end. In 1872 the Rev. John H. Vincent, D.D., the Rev. Edward Eggleston, D.D., and B. F. Jacobs, Esq., formed a plan for a uniform Lesson System. The National Sunday-School Convention, which met that year in Indianapolis, favored it. The National Uniform Lessons were the result of that action. They cover the whole Bible, and require a period of seven years to complete them. The National Lessons developed into the International, which are now used throughout the Protestant world.

3. The Chautauqua Movement was inaugurated by

Hon. Lewis Miller and John H. Vincent, D.D., who arranged for the annual meeting, on the shore of Lake Chautauqua, of all persons, both clerical and lay, interested in the successful prosecution of Sunday-school work. There are many departments, all of which are conducted with great energy and skill. The Chautauqua Literary and Scientific Circle is the most important. It has a course of study covering a period of four years. The Chautauqua movement has extended into other countries, and even into the mission fields of Japan and India. The Rev. Dr. Vincent, in "Chautauqua Movement" (N. Y., 1886), has given a minute history of the development of this important work. He has himself been the chief agent of its growth, and is, most fittingly, its historian. The influence of the Chautauqua workers has been felt upon every department of our American religious life.

Chapter XXXI.

THE REVISION OF THE BIBLE.

1. The King James's Version of the English Bible contained so many antiquated expressions and incorrect translations that the necessity for a revision was felt alike in England and America. The need became more apparent because of the recent powerful impulse imparted to the study of the Scriptural text through the discovery of a priceless manuscript on Mount Sinai, in 1859, by Tischendorf, a professor in Leipzig University. This Siniatic Codex dates from the fourth century, and contains the principal portions of the Old Testament, a large part of the Apocrypha, and the entire New Testament, with the Epistle of Barnabas and parts of the Shepherd of Hermas. Other causes had their effect in creating a general wish for a new version of the Scriptures. Among them may be named the large number of words which had become antiquated and had lost their original meaning, the outright incorrect translations of many sentences in both the Old Testament and the New, and the superior authority belonging to other manuscripts besides the Sinaitic which had been discovered since the appearance of King James's version in 1611.

2. The Result. The Church of England led in the revision. In 1870 the Convocation of Canterbury appointed a committee of scholars of the Church of England, with power to appoint others from various com-

munions, to co-operate with them, in preparing the new version. In 1872 the American committee was organized. The English committee consisted of fifty-two members, and the American of twenty-seven. The Rev. Dr. Philip Schaff, professor in the Union Theological Seminary, New York, was the chief agent in producing co-operation between the two committees. The new version of the New Testament appeared in 1881, and that of the Old Testament in 1885. The former received a very cordial welcome from all the evangelical bodies, both of Great Britain and America, and in many churches has taken the place of the former version. The Old Testament revision has not been received with equal readiness. But the version, as a whole, is a great advance on the former, and has been the most notable recent contribution to Biblical science in the English language. The German version by Martin Luther has had a similar sway in the Fatherland to that of King James in England. It excels all others by its marked personality and pungent force. But even that version is yielding to the march of Biblical scholarship, and is now undergoing a revision by a committee of Biblical scholars.

TISCHENDORF.

Chapter XXXII.

THE PROTESTANT MISSION FIELD.

1. The First Protestant Missions. The first period of Protestant Christianity was largely occupied in controversy, and in adjustments to the new conditions of Europe. With the beginning of the seventeenth century we find the first movement towards carrying the Gospel into heathen lands. Missions followed immediately in the line of Eastern trade. The Dutch vied with the Portuguese in sailing over the distant seas and discovering new lands. But while the Portuguese carried with them the Jesuit missionaries, the Dutch bore to the far-off lands the open Bible and the Protestant doctrines. A theological seminary for the training of missionaries was established in Leyden in 1612. In 1636 a mission was established in Ceylon, and subsequently in Java, Africa, and other countries. In England the Society for the Propagation of the Gospel was founded, in 1701, for the benefit of the Indians in the American colonies.

2. Danish Mission to India. In 1706 the Danish king, Frederic IV., sent Ziegenbalg, with two helpers, to establish a mission in Southern India. In 1721 the Danes sent missionaries to Greenland. The Moravians founded missions in Africa, Ceylon, the West Indies, Pennsylvania, and other places. All these efforts were important in awakening a missionary zeal, but were, in this respect, only preparatory forces. The close of the

eighteenth century and the beginning of the nineteenth constituted the period when the great missionary societies of the Protestant churches took their rise. By 1830 there were about twenty of these societies in Europe and America.

3. The Field in India. India is the largest field. The work, begun in 1706, was slow during the whole of the eighteenth century. The great success began with the early part of the present century. The year 1878 was distinguished above all others for accessions from the Hindu faith. As many as sixty thousand converts were added in that one year. There are at present (1886) in India, exclusive of Burma and Ceylon, 791 ordained foreign missionaries, 137,504 communicants, and 449,755 native Christians.

4. The Field in China. The first missionary to China was Dr. Morrison, of England, who arrived there in 1807. Important missions have been established all along the vast coast, and on the banks of the great rivers, while a chain of stations is being quietly extended to the westward, to meet a like line coming eastward from India. The Chinese missions, conducted by the Protestants of both Europe and America, now number 37, with a total foreign missionary force, men and women, of 889, and 134 native ordained ministers, and 28,119 adult communicants.

5. Burma, now a prosperous field, was made a missionary field by the American, Judson, who went there because he was not permitted to commence operations in India. Japan has only recently been added to the growing group of mission-fields, but already has a force of ninety-six foreign missionaries. Missionary laborers have begun work in Korea, and have met with a cordial reception.

6. Western Asia. In Western Asia the chief centre for the propagation of the Gospel is Beirut, Syria. Here the American Protestant Syrian College, under the presidency of the Rev. Dr. Bliss, is giving a Christian education to many young men, who come from all the adjacent region, and carry back with them to their homes the light of the gospel and Christian science. The populations of Western Asia are of mixed faith and nationality. They are a Babel in religion. Mohammedans; the semi-pagans, such as the Druze, the Nusairy, and the Yesidee; and the semi-Christians, such as the Armenians, Jacobites, Copts, Abyssinians, the Nestorians, and the many Oriental papal sects, form a heterogeneous mixture, and in some cases exhibit a bitter opposition. But Protestant missionaries keep steadily at their work, preach in the towns and villages, organize schools, and distribute the Scriptures and religious literature. In this way the pure gospel is penetrating the dense mass of false faiths. Prejudice is giving way, a strong and pure native Christian population is gradually taking the place of the deluded people, who have inhabited these lands ever since the overthrow of the Eastern Church by the Mohammedan conquerors, in the seventh and eighth centuries.

7. Turkish Missions. Constantinople is the centre. In a social meeting at the house of the Rev. Dr. A. L. Long, in that city, in 1871, I counted nearly one hundred guests, engaged as missionaries, teachers, editors, and others engaged in various forms of aggressive Christian work. Bulgaria has been a difficult field. From 1390 to 1878 it has been a Turkish possession, but the erection of the principality of Bulgaria in the latter year has given a freedom for missionary work not before enjoyed. The American Board, with head-

quarters at Philippopolis, is cultivating the Bulgarian field (now called Roumelia) south of the Balkans, while the Methodist Episcopal Church is laboring in Bulgaria proper, or among the Bulgarians between the Balkans and the Danube. Robert College, founded on the banks of the Bosphorus by Christopher Robert, an American, is a very successful institution, and has contributed largely to extend Christian science in both Asia Minor and the Danubian principalities.

8. African Missions. The Moravians were the first to begin missions in the Dark Continent. They established one on the western coast in 1736, and, later, one in South Africa. The Methodist Episcopal Church has a mission in Liberia, on the west coast. The American United Presbyterian Church has an important mission in North Africa, with Cairo as a centre. The Rev. Dr. Lansing has given his life to this important field, and the missions along the Nile, with the schools under his charge in Cairo, will remain as monuments to the zeal and judgment of himself and the noble band associated with him. To Livingstone belongs the great honor of being the first to awaken the interest of the whole Protestant world in the civilization and evangelization of Central Africa. His achievements are equal to the triumphs of the most devoted bearers of the gospel in any Christian age, while his discoveries place him in the front rank of the world's great explorers.

9. The Congo Free State, founded by King Leopold of Belgium, with Henry M. Stanley as his representative, is the direct result of his marvellous career. The Rev. William Taylor, of the Methodist Episcopal Church, Missionary Bishop for Africa, has organized a large movement for planting missions along the banks

of the Congo. His plan is to establish mission stations, and make them the points for distributing the gospel throughout the entire valley of the Congo. He has proven already that, with proper regards to the climatic conditions, missionary work can be conducted there as successfully, and with good hope for longevity, as in other parts of the pagan world. Thus far he has advanced rapidly with his work. He is untiring, of burning zeal, and fertile of resources. He comes to this new task, by far the most gigantic undertaking of his remarkable career, with all the rich experience derived from labors in California, South Africa, Australia, and India.

Chapter XXXIII.

THE TEMPERANCE REFORM.

1. Temperance in Great Britain. The first great movement in Europe towards abstinence from the use of intoxicating liquors was made by Theobald Mathew, a Roman Catholic priest of Cork. He bore the name of Father Mathew, and travelled extensively throughout the British islands. His method was to secure pledges for total abstinence, and multitudes flocked to his standard. His style of oratory and pleasing address were of irresistible influence over his auditors. So keen a critic as Mrs. Jane Welsh Carlyle was fascinated by his appeal, and signed his pledge. His work has been taken up by others. The man who is now exerting the most influence in Great Britain is Cardinal Manning. Canon Farrar is a strong advocate for the same great cause. Within the last twenty-five years such has been the progress of temperance that much of the grossness and public drunkenness have disappeared in the British islands. The introduction of coffee-houses, and of cheap and clean lodging-places, has been very helpful in furnishing some approach to a substitute for the all-devouring saloon.

2. Temperance on the Continent. Restrictive measures have been multiplying in various Continental countries. Switzerland has been a leader in this respect. In Germany associations have been organized in behalf of the temperance cause. In Scandinavia the most

progress has been made. Norway and Sweden have been overspread with a network of temperance associations. Special meetings are held to promote the movement, while journals are established in the same interest. The great need now is, throughout Europe, to distribute intelligence concerning the physical ruin wrought by alcoholic drinks. One long-lived fancy has already been exploded—that the European liquors are pure. In the art of introducing poisonous ingredients the European makers of beer and the owners of vineyards are masters to a high degree.

Chapter XXXIV.

PHILANTHROPY IN ENGLAND AND GERMANY.

1. The New Humanity. West Indian Emancipation. The new religious interest in the British churches quickened every humane force. The most striking need from the point of view of social reform was the freedom of the slave. The group which created public sentiment, and worked against great opposition, was confined to a few, who had only scanty means, and held their humble meetings in a house on Clapham Common, a few miles from London. Wilberforce, Zachary Macaulay, Clarkson, Sharpe, and a few others, had the sentiment of all nations against them. But by steady purpose and a sublime faith they labored on, and at last, by the passage of Wilberforce's bill in Parliament, in 1807, after thirteen years of failure, the eight hundred thousand slaves owned by England in the West Indies were emancipated. That was the real death-blow to slavery in the United States. There was no arresting the movement of universal emancipation.

2. Prison Discipline. The labors of John Howard in the reform of prison discipline were unremitting. He examined the prisons of Great Britain and also of the countries on the Continent. He fell a victim, in Vienna, to his zeal in this great cause. Through his labors the prisons of the whole civilized world have been improved. A purer atmosphere, more light and

cleanliness in the cells, an improved architecture, and rudimentary instruction have been employed, which had never been suggested, in any aggressive way, until done by John Howard. The prison discipline of England, in particular, has been severely attacked by the late Charles Reade in fiction, in his "Never Too Late to Mend." This work has not been without its good effect in relieving many of the grosser practices in the prisons of the British islands.

3. Care of the Wounded in Battle. This great reform began with the labors of Florence Nightingale, of England. During the Crimean War, in 1856–7, she was impressed by the extreme suffering of the British army, and went to Constantinople to minister to the relief of the wounded, the sick, and the frost-bitten. Others came to her aid. In all the European wars which have taken place since then there has been a new attention paid to this important cause. In the American civil war there was a great advance over all previous methods of relief, while in the Franco-German war of 1870–71 there was a still larger and stronger organization in behalf of all who suffer on fields of carnage. Here women have taken the lead. The names of these heroes are not gazetted, as achieving great conquests; but they are satisfied with the meed of saving life, rather than adding to the world's record of slaughter.

4. The Deaconesses of Germany. Through the labors of Theodor Fliedner a system of deaconess ministration has been adopted which has produced good results in every part of Europe. The home for training the deaconesses was established at Kaiserwerth, on the Rhine, in 1833. Such has been the success that other training-schools have been established, and Christian

nurses trained in them have already gone out into the more distant parts of Europe, and into Eastern countries. Not only are the deaconesses carefully trained in a skilled knowledge of the proper treatment of disease, but they are so instructed as to be at home, by their social adaptation, in any household. Their influence has been so elevating, and in all things helpful, that other churches besides the State Church of Germany are introducing the same system. The introduction of a similar system of deaconess instruction and ministration in the entire American Church is one of the great advances yet to be made. Not a day ought to be lost by any Church in the United States.

Chapter XXXV.

English Preachers.

1. The Effects of the Wesleyan Revival. The close of the eighteenth century in England witnessed one great advance in the religious life of the people. The dominant infidelity of France was powerless to affect the public mind any longer. English Deism had been arrested and crushed through the great Wesleyan revival throughout the British islands, and Anglo-Saxon Christianity now began to exhibit an unwonted strength and independence. All the Protestant churches began to vie with each other in strenuous efforts to reach the people, and to develop the religious spirit and supply their great wants. There was a marked decline in denominational asperity. The missionary spirit received a new impulse, largely through Martyn, Carey, Marshman, and Ward. When the nineteenth century began the entire British Church gave evidence of that aggressive spirit which has grown with the years of the century, and which has won unparalleled triumphs at home and in heathen lands.

2. Simeon and his School. The leading representative of the Church of England in labors for the spiritual good of the masses, during the transition from the eighteenth century to the nineteenth, is the Rev. Charles Simeon. Within the establishment he took rank as a Low Churchman. His collected works are very numerous; and his style is diffuse. But his la-

bors for the instruction and spiritual elevation of the poor in and about Cambridge had their effect, not only within his own communion, but in all the religious bodies of England. Much of the present effort to evangelize the neglected parts of London and the smaller cities, and provide plain chapels for the poor, and gather the needy within the circle of Christian sympathy and help, can be traced to his example and the effect of his popular appeals.

3. Later British Preachers and Writers. All the churches of Great Britain have been distinguished by great preachers during the present century. Robert Hall, Chalmers, McCheyne, Dale, Macleod, Guthrie, Spurgeon, Punshon, Newman Hall, Ryle, Stanley, Farrar, Parker, Hughes, and many others, have not only excelled in preaching the gospel, but have enriched the literature of a people already distinguished for producing a Tillotson, South, Barrow, and Wesley. No department of professional life has exhibited more men of genius, or of genius of a higher order, than British theology. Part of the theology has been an accommodation to the German Rationalism. But there has been an abundant offset to this in the scholarly and fervid theological writings of the Christian writers of England and Scotland during the present century, whose works will prove a mine of wealth to the Christian world for ages. In hymnology the poet Keble, Bonar, Mrs. Havergal, and Mrs. Charles, and a large group besides, have written such hymns as will live as long as the English language endures.

Chapter XXXVI.

Literature and Religion in England.

1. The Byronic Tempest. The effect of the new liberal ideas on the Continent, as the result of the French Revolution, was visible in England in the literature at the beginning of the century. Lord Byron was its representative. Beginning with his "Hours of Idleness," published at nineteen, he continued to write with a vigor and fertility which were without parallel in modern literary history. Shelley's poetry appeared during the same period, and, while cast in the same mould, was of very different quality. Byron's poetry took its inspiration from history. Shelley took human freedom from restraint as the keynote of his writing. Southey was more conservative, but less brilliant.

2. Wordsworth and his School. William Wordsworth —1770–1850—was the first of the later poets of England to call the mind back to a love of nature. Living in calm and retirement at Rydal Mount, beside the beautiful lake Grasmere, he watched the land and sky and water in all their moods. His fame has been in the ascendant in the later years. His fidelity to Christian truth; his clear perception of the spirit of religious life in English history, as evinced in his "Ecclesiastical Sonnets;" and his reverent spirit and unaffected life, place him in the front line of Christian poets in every age. Sir Walter Scott toiled mainly in the field of Scottish history, but, whatever he touched, it was with

the magician's wand. De Quincey excelled as an essayist. Matthew Arnold, the son of Thomas Arnold, of Rugby, has written a number of works in the line of poetry and semi-theological criticism. He is, perhaps, most brilliant when he does not touch on theological or Biblical themes. Charles Kingsley, Rector of Eversley, produced principally sermons and fictions. Some of his poems are exceedingly tender. All his writings exhibit a profound sympathy with the needy classes and a disposition to relieve them. Dickens and Thackeray divided the world of English fiction between themselves. The former described the lower social orders, while Thackeray revealed the social frivolity of the more elevated. Thackeray's permanence, if he shall have it, will be due, however, to those works of fiction which furnish portraits of certain times. But his historical lectures on "The Four Georges" and "English Humorists" are worth all his other writings together. Tennyson is at present the leading poet in England. His writings are of varied quality. His dramas are undramatic. His best poem is his "In Memoriam"—a tribute to the memory of his friend, Arthur Henry Hallam.

3. Infusion of the German Spirit—Coleridge and Carlyle. The first evidence of the strong invasion of England by German thought was by Coleridge. He travelled and studied in Germany, and introduced, in disconnected form, many philosophical ideas from the centres of German thought. But he gave only the German spirit, and to the young a desire to know more of what Germany was thinking and saying. His poetry is stronger than his prose, and by it he will live longest in literature. Carlyle was the first to engraft on English letters the German branch. He made Goethe,

Schiller, Herder, and others, household words throughout Great Britain and the United States. He translated entire works. His version of Goethe's "Wilhelm Meister" is a fine piece of literary reproduction, and was the means of opening to the English public the way to the whole wealth of Goethe's writings. Carlyle's sympathies were with a strong government rather than with the struggling people. He was reverent in spirit, and, more than any literary character of later England, the representative of the magnificent literary result possible from industrious habits and devotion to the exact truth of history.

Chapter XXXVII.

SURVEY OF RELIGIOUS LIFE ON THE CONTINENT.

1. France. The work of evangelizing France has taken a new departure since the overthrow of the empire in 1871. This has been brought about largely through the labors of Mr. and Mrs. McAll. They were making a short visit in Paris, but, being impressed by the spiritual neglect of the masses, they went to work for their relief. From the time of their first visit to the present the work has advanced with amazing rapidity. The *ouvriers* have been reached as never before. Auxiliary associations have been formed. Lay preachers and teachers are at work in large numbers, and the movement is still extending in all directions.

2. Italy and Spain. In these countries Protestant efforts are being made with vigor by many religious bodies. Even several American churches are industriously at work in Rome, Venice, Bologna, Naples, Milan, and other parts of Italy. Christian worship is free throughout the kingdom of Italy. The Protestants are acquiring property, and organizing schools and congregations, with a spirit which increases with every year. Already the Protestant population has grown to large dimensions, while the way is opening for still larger success. There is a strong reaction against the long dominant Romanism, and the minds of the people naturally drift towards scepticism. This is fostered by the prevalent

French literature. There is need, in both Italy and Spain, that Christian effort be redoubled, so that the minds of the people, and especially the young, be preoccupied with religious truth. Occupation by the light is the only safe way to keep out the threatening darkness. Spain has been opened to Protestantism ever since the flight of Queen Isabella in 1871. The German missionaries, with Pastor Fliedner at the head, are leaders in introducing Protestant doctrines, establishing Sunday-schools, and printing and distributing sound religious literature.

3. Germany. The skeptical philosophy of Haeckel and his school has made great inroads into the faith of the learned circles. In some parts of Germany there has been a growth in evangelical sentiment. But within the last five years we have not been able to notice any numerical increase in the evangelical portion of the clergy. Lately, the approach, for political reasons, towards sympathy with the papacy and with the Roman Catholics of the empire has given great offence to the Protestant clergy.

4. Switzerland is still divided, like most of the Continental countries, between conflicting theological opinions. German or eastern Switzerland has its theological centre in the famous University of Basel, where Orelli is the chief theological instructor. French Switzerland takes its theology from Berne. The spiritual life of the republic has been retarded by the skeptical influences, on the one hand from Germany, and, on the other, by the corrupt fiction flowing into French or western Switzerland from France.

5. Holland. Here, of late, there has been a strong confessional warfare going on within the Church. Apart from that, there is still in progress the strife be-

tween the evangelical and rationalistic sections of the Dutch theology. The orthodox wing lost their brilliant champion in the death of the Rev. Dr. J. J. Van Oosterzee, of the University of Utrecht. He was the ablest theologian and the most eloquent preacher of the Dutch Church. Kuenen is the leading skeptical theologian. Holland is no longer the home of an independent and original theology, but follows the fortunes of the German schools of thought.

6. **Scandinavia.** The Scandinavian countries are now undergoing a radical change to liberal ideas. The Church and State are almost separated in Norway, while important advances are taking place in Sweden. The incoming of the Baptist and Methodist churches has produced a profound impression, and are largely increasing in members. The most popular and influential preacher in Sweden is Waldenstrom, the pastor of an immense congregation in Viele. Many societies have been formed throughout the land which bear his name — Waldenstromians. He aims at the spiritual building up of the people by more direct and practical efforts than the State Church has ever employed.

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